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THE
P R O G R E S S
O F
S I N:

OR, THE
TRAVELS OF UNGODLINESS.

WHEREIN
THE PEDIGREE, RISE, (OR ORIGINAL) ANTIQUITY,
SUBTILTY, EVIL NATURE, AND PREVAILING
POWER OF SIN, IS FULLY DISCOVERED,

IN AN APT AND PLEASANT

A L L E G O R Y.

TOGETHER
WITH THE GREAT VICTORIES HE HATH OBTAINED,

A N D

ABOMINABLE EVILS HE HATH DONE TO MANKIND,
BY THE HELP OF THE DEVIL, IN ALL HIS TRAVELS,
FROM THE BEGINNING OF THE WORLD,
TO THIS VERY DAY.

A S A L S O,

THE MANNER OF HIS APPREHENSION, ARRAIGNMENT, TRIAL,
CONDEMNATION, AND EXECUTION.

By BENJAMIN KEACH,

AUTHOR OF THE TRAVELS OF TRUE GODLINESS, WAR WITH THE DEVIL, AND SION
IN DISTRESS.

SIN IS A REPROACH TO ANY PEOPLE.—PROV. XVI. 34.

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T H E
P R E F A C E.

CHRISTIAN READER,

I HAVING written a small Treatise, intitled, "The Travels of True Godliness," which (as I hear) hath found a kind acceptance generally amongst all sorts of Protestants, whether Conformists, or Nonconformists; so I hear this hath met with the like. The sole or main design of it, being to beat down Sin, by setting forth the abominable nature and evil thereof; together with the wiles and subtil stratagems of the devil, to deceive the souls of men: I have in it made use of the same method I did before, viz. presenting all I have said, allegorically: Which way I find the Holy Ghost by the prophets, and the Lord Jesus himself much delighted in, and made use of; for all he spoke unto the multitude, was by parables, &c. And indeed, had I not warrant from God's word thus to write, I should not presume so to do. I have endeavoured to avoid all occasion of offence to all sorts of people; not reflecting on any man's person, whether high or low, &c. And therefore I hope none will be offended with me, though all kind of sins are justly exposed, and sinners reprehended: Though (may be) some will quarrel with my very title, and object, "How can Sin be said to Travel to and fro? &c." To which I answer, Notwithstanding sin be a domestic enemy, yet as Satan is said to go

to and fro in the earth, &c. to tempt, entice, and draw men into sin, being a cunning observer of every man's temper, calling, and inclinations; so sin, upon this account, we presume, may be presented as a traveller also.

I shall say no more, but leave it to the blessing of God, whose glory I seek, and desire to promote in all things.

Reader, Though it is true, there are books (thou may'st say) enough already; yet some say, they would not be without this: And it being out of print, it is once more presented to thee by him, who only desires an interⁿ y prayers, at the Throne of Grace;

Who am thy Soul's Friend,

THE
P R O G R E S S
O F
S I N.

C H A P. I.

*Shewing the Pedigree, Rise, Antiquity, and Original of
S I N.*

LTHOUGH Sin, in a proper sense, is a non-entity; rather the deprivation of a being, than a being at all: Yet it would be well for thousands, yea, millions of thousands, if there were no such being for sin in their hearts, nor in the world, as there is. What Sin is, the holy apostle shews, viz. the Transgression of the Law, &c. Doing what God forbids, or not doing what God requires, or doing it in another manner than he in his holy word directs, is alike evil. And in these three things doth Sin consist: These are the principal parts of the ugly body, or hateful monster, who is the subject of this ensuing history. And we hope none will be offended with us, because, in this allegorical discourse, Sin is represented as a person; since the apostle himself gives it the name of a body, and also attributes the members of

of a body to it; Who shall deliver me from the body of this death? &c. And in another place he positively calls fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness, &c. members of this body: Besides, what is that old man, which he speaks of elsewhere, and stirs up the godly to put off, but Sin, or the evil habits thereof, which are corrupt, according to the deceitful lusts?

Now, that we may the better perform this great and profitable work which we have taken in hand, it will be needful, first of all, to discover the pedigree, rise, antiquity, and original of this abominable enemy of all mankind.

First, negatively; It is evident, Sin is not of, nor from God: He that is holiness and goodness itself, cannot be the author, directly or indirectly, of Sin or Ungodliness. A good tree cannot bring forth evil fruit; much less can any evil proceed from the holy God: From whomsoever therefore Sin derived his first being, or had his original, it is impossible he should be from the glorious Creator of heaven and earth; for whatsoever God created was good: Every thing that had its being from him, hath some good originally in it; but Sin hath not, nor never had, any good in it, but is altogether evil, the evil of evils, and therefore not from God.

Yet we must grant, that Sin is of great antiquity, and hath been a long time in the world; yea, some there be who think he had his conception or original before man was created, because some of the Angels fell by Sin before that time: But how, when, and by what means Sin entered into them, who were such holy and glorious creatures, considered in their first estate, is (as I judge) beyond what any mortal is able to demonstrate: Therefore we shall state his original where the apostle doth, 'By one man sin entered into the world,' Rom. v. 12.

That

That is to say, Sin was conceived and had his birth or entrance into this world, by means of our first parents: But if it be asked, By whom was he begotten? I answer, By Apollyon, king of the bottomless-pit, called the old Serpent, the Devil, and Satan; it was by his subtilty they were beguiled; who, whilst they stood in the state of innocency, were as a most chaste, beautiful, and undefiled virgin, whom, because he could not force, he cunningly enticed to his foul and unclean embraces; yea, and upon their first yielding to this cursed serpent, was begotten this vile and evil enemy. Hence, the Devil is said to be a liar, and the father of it; and upon this account, Sin may be fitly called, the Spawn of the Devil; it is originally his offspring, a brat of his begetting, and also bears a lively image and representation of him.

Obj. But this, you will say, was the original or first Sin.

Ans. It is true, and must also be granted, that Original Sin was the original of all Sin; for from that first Sin, by the help of the Devil, and man's evil heart, doth all manner of Sin proceed.

ORIGINAL SIN hath been prodigious fruitful; for it would make a man admire to consider what a multitude of filthy brats, or spurious offspring, have proceeded from that first-born of the Devil; yet all are but (as it were) members or parts of, and tend to make up the said body and evil monster: And this truly, of the production of Sin, was Apollyon's masterpiece; for by the help and means thereof, he hoped and resolved to erect his kingdom; for since he could not be a ruler (nor in a higher state than a servant) in the upper world, (no, nor remain an angel any longer there) he was resolved to be a king and ruler in these lower regions, and to set up a mighty kingdom in this world, in despite of God himself, whom he sought there-

THE PROGRESS OF SIN.

thereby to be revenged upon, for that great affront and indignity cast upon him, (as it is thought) he conceived, who being created in a higher and more glorious state than man, should be commanded to be a servant or ministering spirit to man: And he was doubtless moved also with malice and rage against the creature man; whom he saw God had lately formed and placed in Paradise, and made him lord and chief ruler of the whole universe. And to the end that he might, I say, effect or bring this his grand plot or enterprize about which was to eclipse God's glory, and utterly ruin mankind: He saw there was no way to accomplish it, but by the production of this merciless enemy, Sin; and having craftily obtained his devilish design, so far, that the hellish monster was conceived and brought forth; immediately, as soon as ever he entered into the world, even before he was one hour old, he began to act his diabolical, cursed, and damnable pranks: So that, by his first essay or entrance on his fearful work or enterprize, he gave sufficient proof to all that should ever live on earth, of his strength and cruelty, and what all mortals must expect from him. It is strange to consider that a brat just born, and, as one would think, wholly unexperienced, should be clothed with so much power and be filled with so great malice: For, just as Apollyon midwived him into the world, he let fly his sting, and thereby at once gave a mortal wound to the whole lump of mankind; not only all that then lived, but also all such who should in after-times live upon the earth. The nature of that woeful blow, it may not be amiss, if I farther open and explain, before I proceed; since we all, to this day, feel it, and groan under the sad misery and dismal effects thereof.

But, 'ere I do this, let it be observed, that Sin as once, in a great measure, did effect what Apollyon craftily,

craftily, in both respects, had purposed before to bring about: For hereby he caused man to cast off his ever blessed and glorious Sovereign, from whom he had his breath and being; nay, not only so, but he begat a strangeness, and irreconcilable enmity in the heart of man to the ever blessed God, which is a most dismal thing to consider of; neither could any other enemy ever have done this evil and cursed deed, but Sin only. Nay, and as he made man to become God's enemy, so he also caused God to become an enemy to man; (there being nothing so hateful and contrary to his pure and holy nature, as Sin) insomuch, that now that blessed union that was between God, the Holy Creator, and man, his once happy creature, is broke.

So that from hence you may see, this enemy flew, as soon as ever he was born, into the very face of God himself: This was his great cry then, and is still to this day, God shall not reign; but I will reign; and Apollyon, king of darkness, he shall reign and rule in the hearts of all men on earth. Moreover, that by that one act, he most wickedly defaced God's glorious image, which was graciously stamped upon the soul of man; and basely corrupted those noble faculties, who, as I may say, were the attendants, bosom-friends, and continual companions of this high-born soul, whose names were (if I mistake not) these following, viz.

1. Judgment, alias Understanding, a very grave and wise counsellor; but now become blind, filled with ignorance and darkness.

2. Will, a free and loyal friend to the King of heaven and earth; and one always ready to stir up this precious soul to that which was for her good, and her sovereign's interest, until he was by this enemy depraved, and wretchedly corrupted, being wholly brought over to promote the interest of Apollyon: For now in the Will there is a vile and total averfeness to the will of God;

for being filled with pride, he ever seeks to exalt himself; and all who adhere to him, above God, his holy word, and glorious sovereignty.

3. Memory, who before continually put the soul in mind of all things God had commanded her to do; and whatsoever he had prohibited or enjoined her to do; but now so corrupted by this enemy, and made so vile, that what she should remember she forgets, and what she should forget, that she remembers.

4. Affections, and indeed there were none more basely corrupted, and drawn away from God, than these. Before Sin prevailed, or entered into the world, they were like a most chaste and undefiled virgin; but now so corrupted and carnal, that they are more disordered than any of the rest: Before they were always set upon God, and took up delight and complacency in him, he being their only object; but now the world, the flesh, nay, this hell-bred tyrant, Sin, is sweeter, more precious and lovely to them than he.

5. Conscience, one who kept the records, was always faithful to the soul before the unhappy production of this enemy of God, and made all the house to rejoice, and break forth into singing, by the nature of his sweet testimony, or witness he always gave in, for, and in behalf of the soul; but now so vile and depraved, that when he should reprove and charge the soul with its evils, he is asleep; sometimes he condemns for want of good eye-sight, when he should justify; and at another time justifies, when he should reprove and condemn. Nay, he is so far drawn aside to the interest of the prince of darkness, that when some men persecute, and put the Saints of God to death, he tells them they do God service. These are some of those things that this vile enemy did in part effect by that one blow he struck our first parents, though not all; for he brought in, or did beget another most cruel tyrant, who hath reigned ever since with great

great force and rigour, subduing all under his feet; his name is Death. This king of terror had never been, had not Sin given his being to him. In a word, you may perceive, he became an immediate plague to the soul of man, a depriver of every faculty, and a destroyer of the body, as well as of the soul: For it was he also who let in sickness, and all manner of diseases, which the bodies of human creatures are subject to, with spiritual death, and curse of God.

Lastly, Hell, or the lake of fire, comes to be prepared by his means: It is he, I mean, who brings in eternal Death. There had been no Hell, had it not been for Sin.

Sin's worse than Hell,—it digg'd that horrid pit,
 'Tis Sin that casts poor Sinners into it;
 No Lake of Fire,—no Tophet had there been
 For souls of men;—no Death but thorough Sin.

CHAP. II.

Shewing how Apollyon, Prince of Darkness, having a design to send Tyrant Sin as his grand agent, to travel into all quarters of the earth: He, First, gave him his Commission.—Secondly, warning of his enemies.—Thirdly, directions how to overcome and destroy them.

THE pedigree, rise, original, and antiquity of this cruel and hell-bred enemy, Sin, having briefly been opened to you, Apollyon having now nourished and brought him up fit for his turn, work, and service; and finding he had already so wonderfully succeeded in his first and main enterprize, he saw he would be a true and faithful friend to him, and a rare footstool or stirrup for him, to mount or raise him up to his longed-for sovereignty; and finding him, by this time, grown to some considerable maturity, resolved to send him abroad

that he hath cast him off, and turned him out of Paradise.

Ah, how I laugh to see it! how is he become the reproach and scorn of all the princes and mighty host of this unconquered lake? What care I, though there is much bitter enmity put between me and the woman's seed? Do I fear what hurt any one, that shall proceed from her, can do to me? If thou in thy non-age hast done such mighty things, and overcome this excellent creature, when all his internal powers were utterly averse to us, and noways inclined to favour our interest: What can any of her Offspring do to our hurt, much less break my head, or destroy thy sovereignty, since now we have got so strong a party to our side, in their own house? Thou hast been so happy in this late mighty victory, that the powers of that noble soul, possessed by this creature, are at once brought over to us.

I have a purpose to send thee to travel to and fro in the earth, until thou hast gone through the whole universe: And, to my joy, I find all people are prepared by thee, and made willing to receive thee; for all their faculties are inclined to entertain thee; so that I have no cause to doubt of an happy progress. I am sure thou wilt find a ready welcome in all places, not only amongst the poor, and baser sort, but amongst the mighty and noble ones of the earth.

And now, therefore know, that I am thy prince, and only sovereign; and I do here give thee a commission, a passport ready drawn, and signed for thee by all the high and mighty lords of these dark and vast regions; with certain instructions how to carry thyself in all thy travels. I have also prepared for thee two great wings, that sometimes (as need shall require) thou mayest fly to and fro, and be as swift as thought. The vast deep shall be no let to thee: Thou shalt pass from port to port, from place to place, from one land and kingdom

to

to another, without ship or galley, and shalt never need to stay for wind nor tide. I will also teach thee to transform thyself into any form or shape, at my pleasure: And, to hide thy sting and ugly visage, I have provided thee a cloak, which thou shalt have power and skill to alter, or change the fashion of, as will best suit thy occasion at any time. Be thou sometimes a dog, to fawn; a dragon, to devour; a dove, to seem innocent; be a serpent or fox, for subtilty; a lion, for strength; and in all thy travels, observe the constitutions and natural inclinations of all people. Build rather thy nest among the willows that bend every way, than on tops of oaks, whose heads are hard to be broken. Fly with the swallow, close to the earth, when storms are at hand; but keep company with birds of greater talons, when the weather is clear; and never leave them, till they look like ravens. Creep into every bosom; fear not to approach the courts of emperors, kings, princes, and noble ones of the earth; For I will cause thee to find favour amongst all ranks, degrees, and conditions of men. I will teach thee to get in at their eyes, ears, mouth; nay, a thousand ways thou shalt have to invade them, and to spread the wings of thy infection over them. Make every head thy pillow to lean upon, and use it like a mill to grind mischief. When thou meetest a Dutchman, teach him to drink; when with a Frenchman, teach him to stab; when with a Spaniard, how to betray; present an Italian with a fair damsel, and teach him to poison; when thou meetest a Scot, teach him false-heartedness; when with an Irishman, teach him to forswear himself; when an Englishman, do all this. Pursue great men hard, they are my very good benefactors; and their example hath commonly a great influence upon those of a lower rank. Haunt taverns, there thou shalt find brave youths easily overcome: Erect store of play-houses, for they tend
greatly

greatly to the enlarging of my principalities; there I keep my market, and vend my ware more abundantly, or offer my rotten goods to sale, burnished up bravely to the eye, enough to bewitch all who lack understanding to dote upon them.

Be sure to beset, on every side, the younger sort: for if thou canst get possession of their hearts timely, thou wilt find it easy to keep them safe enough, and make them thy constant slaves and vassals to the end. And when thou meetest with them afterwards, shew them the glory of this world, allure them with thy pleasures, and hold forth thy golden apples to them: But if that sorry fellow, Conscience, at any time, gets power to frighten them, promise them late repentance, and assure them of long life; and thereby thou wilt soon overcome them.

When thou meetest with the rich, tempt them to trust in it, set their hearts upon it, and to make their bags of gold and silver their god; and to grind the face of the poor, and force them to sell their commodities cheaper than they can afford them, and not give them a penny to relieve their necessities: For thereby, thou wilt subdue them both at once; for the one I am sure of, and the other will be so haunted with one of thy offspring, called Carping-care, that if Light-finger doth not overcome and tempt him to steal, the other will break his heart, and force him to take the name of God in vain, and not think of any thing else than what will tend to the strengthening of thy hands, and conduce to my interest in him.

When thou comest to meet with such, who are naturally inclined to ambition, or have an eager desire and thirst after honour, suit thy bait accordingly; teach them how to contemn their God, their conscience, their good name, the law and religion too; that so they may the better mount the hill of ambition and earthly grandeur.

When

When thou dost approach to a melancholy person, entice him to be alone, and not to open his mind to any body, as he tenders his life: also persuade him, no body in the world can tell what his distemper is, and to make him believe he is damned: Nay, tell him there is no way but to hell he must go, and then we shall between us, perhaps, entice him to hang, drown, or poison himself, or cut his own throat, and so we shall destroy many of these silly souls, and that way enlarge our kingdom.

When thou meetest an old man, make him conceited, vain-glorious, fretful, and very peevish: Fill his head with tales and old stories; and to put them off the better, tempt him to add to them.

When thou comest to married people, make one jealous of the other: If a man have a beautiful woman to his wife, trouble his thoughts without just cause; because she is fair, make him conclude she is false, and every one that looks on her, persuade him, loves her. If she speaketh him fair, let him believe she feigneth; if she behave herself dutiful, make him think she then doth counterfeit. When she goes abroad, fill his head with fear, and make his heart pant. If she be neatly dressed, persuade him it is to allure and please others. If she be homely dressed, it is because she knows that he will keep the house that day.

If by any means we can but kindle this spark in either of them, to be jealous-headed, we shall do our business effectually.

Be sure do what you can to make discord between every couple; when one is hot, let not the other be cold; suffer not one to throw water upon the fire which the other kindles; for by this means we shall set the house on fire, and then warm ourselves with the sparks and heat thereof: Teach them to live either below what they have, or else above what they have; and if they have children, I will give thee instructions about them hereafter,

ter; when thou enterest the country of Non-age: If they go behind-hand, thou must stir up the husband to lay all the cause thereof on his wife, and let the wife charge the husband wholly with it: Do what thou canst, be sure, in the morning and evening, to prevent prayer; for that I fear more than all the Pope's holy water.

We must make the fountain muddy, and then the spring cannot be clear: Discords and confusion in a family does as much strengthen my kingdom as any thing in the world.

You cannot think, how I am pleased, how greatly it delights me, to see men and their wives live at strife and variance.

When thou meetest with a single, or unmarried person, perplex his mind continually about a wife, and render his life not worth regard without one: If thou canst tempt him to uncleanness, do: I will stand his friend in the matter: But if he will marry, let him more mind the portion than the person; let his inquiry be what money she hath, not what grace she hath, as you love me. We must also find out such a one for him as may be a plague to him, as Job's wife was to him: Never let him mind the temper of the woman; nor whether she will, or no, be a suitable help-meet, so that she doth but please his eye, and bring store of gold and silver into his coffer.

When thou dost assault a choleric or passionate man, raise his anger to madness; if thou canst, cause his mind to swell high, and so full, that there may be no room left for any good word or motion: Make him, in his fits, like a spider-poisoned toad; so that reason, modesty, peace, and humanity, may fly from him, as people do from a house that is all on fire; let it be contumely, without any distinction, or respect, had to friend or foe, aliant or familiar; let him also add violence of hands, savage or monstrous behaviour, like the troubled sea when it cannot rest, whose waters cast up mire and dirt,

fuming and foaming like a muddy channel, a distorted countenance, sparkling eyes, foul language; and let him not come to himself, nor speak a word to his nearest friends for two or three days; nay, stir him up in this mad fit to run away, though there was no cause for the feud; and if thou canst, persuade him to throw the house out of the window; tear his wife's linen and fine clothes to pieces, or break her china ware. But know, we are curious observers of the tempers and various passions of men; in some anger hath a quick and sudden motion, but presently ceases. This they call choler, and they think it is an influence of some angry planet. Let the fools have their fancy; but I must tell thee, 'tis a child of thy begetting; but this is like fire in stubble, soon kindled, and soon goes out; or like gun-powder, which no sooner thou puttest fire to it, but it flies in the face of their dearest friend. These they say are the best-natured men; but they may thank us for that excuse.

There is another sort, whom thou canst not so suddenly move; but when passion is raised, it takes deeper hold in the memory: And as this fire is not so easily kindled, so neither is it easily put out: If thou dost but do thy best, it will prove like fire in iron, which hardly taketh, and long abideth.

A third sort there be, in whom thou mayest kindle this fiery passion suddenly, and retain it perpetually; not desisting without revenge. These are like fire, which ceaseth not without the ruin and waste of that matter whereon it hath caught. Mind thy instructions; for by this engine thou mayest destroy thousands.

There is yet another kind of people, which thou must attack, whom I perfectly hate, and hold for my mortal enemies; and they are called Saints, about whom we have held divers grand councils in Hell, how to destroy. These are they, who are also stiled the woman's seed.

Most

Most noble Prince, if thou can'st beguile, deceive and subdue this sort, the day is our own. Thou must do it, or it can never be done. Therefore, I conjure thee, in the name of my Lord Lucifer, Beelzebub, and in the name of all the mighty thrones, dominions, principalities, and powers of this burning lake, to use thy utmost skill and policy: For what thou dost upon these, thou must do by craft, and after a more wary and clandestine manner; for they have studied our politics, and are not ignorant of our devices. Yet, let me tell thee, there are some who bear that name, and are accounted of their company, who are our good friends, and indeed as serviceable to our interest as most in the world.

But as touching advice and counsel, how thou shouldst prey upon those my grand enemies, I shall forbear at present, it being a secret that ought not to be revealed: I shall give thee therefore instructions hereafter, when thou meetest with them in the town of Religion, how to betray, and overcome them.

Moreover, there are divers other ranks, qualities, and conditions of people, with whom thou wilt meet in thy travels, which I have not yet mentioned, viz. noblemen, counsellors, lawyers, doctors, &c. and all sorts of mechanics: But when thou enterest into the town of Commerce, thou shalt have advice and directions how to handle them.

And now, because I am sensible of the great weight and importance of this grand enterprize, and how by thy travels I am like to lose or win all; I am resolved to accompany thee continually, to the end of the world. I will go with thee, and be as a servant to thee. And I must tell thee also, I have got the skill to transform my self into any shape: If need be, I can be an angel of light, and become devilish godly: We must both sometimes be very religious; for else how should we set up our spiritual kingdom? for such a one I have, and shall

have, as well as a fleshly : And the advantage thereby to us is, and will be, very great ; otherwise we should never have spent so much time, and held so many grand cabals in Hell, about contriving, ushering in, and establishing this our ecclesiastical state in the world.

Lastly, That we may not lose time, I shall only admonish thee of divers grand enemies, which thou must be aware of, and thoroughly be revenged upon ; or all our design will prove, in a great measure, fruitless : I shall therefore, 'ere thou begin thy travels, give thee their names.

The first is a paper enemy, a contemptible foe to look upon ; and yet I dread him more than all the powers of heaven and earth. May it please your greatness, it is a book ; not a play-book, no, no, that is an engine of my own forging : Not a conjuring-book ; for that same thing hath often made me brave sport ; Nor is it a song-book ; no, nor a book of philosophy, nor physick : But it is the Bible. I could wish all the plagues of Hell to light upon it, if that would do ; But I see all is in vain, for it is under the perpetual care of Him, who reigns above, and cast me down into these lower regions. We must do, therefore, what we can, to keep all men ignorant of it ; and not suffer them to have it in their mother-tongue ; or, if we cannot do that, then take off their hearts from it so, that they may not read, meditate upon it, nor remember what is contained in it. For it is like a cruel sword with two edges ; which, if they have got skill to use it, it will destroy thee utterly. Yet do not fear ; for I can teach thee to use it so, as to turn the edge of it against themselves, and wound them with their own weapon. Besides, I will shew thee how to magnify some other books, and unwritten verities, mere inventions of our own devising above it ; and raise up others to cast it away as a dead letter, and also to wrest it, and to make a nose of wax of it ; and cause thousands

sands to believe, that it doth not belong to lay-people to read it; and forewarn them not to study it, on their peril.

The second enemy I must advise thee of, is one Theology; a holder-forth, a preacher forsooth; that gives himself up wholly to study, how to bring both thee and I to shame; nay, and to destroy thee utterly. This fellow pries into all our secrets: But I will teach thee, how, one way or another, to be revenged upon him.

The third adversary is a Spirit, some call him the Holy Spirit. I must confess, he is a powerful enemy; and I cannot deny, but he hath been sometimes too hard for all the mighty powers of this burning lake. Whosoever therefore he breaks in upon thee, with his sword drawn in his hand, he will slay thee at once: Nay, such cruel hatred he hath to thee, that no other death will satisfy him but to crucify thee, which grieves my heart to think upon. Therefore, beware of him, and keep the door shut (where thou hast possession) against him. Moreover, I shall teach thee many other ways to quench his heat, and hinder his prevailing power upon men's hearts; yea, tire his patience, and grieve him so, that he shall not strive against thee, nor appear for their help any longer.

The fourth is a rare and beautiful Damsel, her name is Grace: And she hath also several sisters; As Faith, Hope, Charity, &c. It grieves me to think, thou shouldest at any time be worsted, and utterly vanquished by any of the feminine gender: But thou wilt sustain great loss, I perceive, by her means; for she has a cruel train of powerful enemies, to torment us continually, attending of her: Yet I shall teach thee how to mar her beauty, and spoil her growth.

The fifth enemy is called Knowledge of God: But I think there is no great fear of him; for the greatest part of the world, I doubt not, but we shall keep in ignorance,

norance, in heathenish and popish darkness : But if he gets in, he will do us great hurt, by discovering all our intrigues.

The sixth is only Morality : I hate him as a man hates a toad. Yet, as we will order matters, he shall do us a great kindness ; for he is not very well known, and so we will cause divers silly creatures to trust in him for life and salvation. That way we shall bring some solid blades to hell, with mighty hopes of heaven in their noddles.

The seventh is a scurvy, obstinate fellow, called Enlightened Conscience ; a mere tell-tale, one that never will be bribed ; nor doth he fear frowns, nor regard flatteries. I doubt he will prove a plague to thee in all thy travels ; but I will shew thee hereafter how to deal with him.

The eighth is an engine of war, an enemy, that has made the very foundations of hell itself to shake, I think they call him Prayer ; but he can do little hurt without Faith ; and I will teach thee many rare devices to make him ineffectual : There are some prayers thou needest not fear, viz. such that some use with beads, &c. Prayer always prevails according to the nature, holiness, truth, sincerity, fervency, skill, and care of the person who uses him. Besides, I fear not the prayers of un sanctified persons.

The ninth is Repentance ; but fear him not, if he comes not in timely, or approaches alone without his dreadful retinue, whom I tremble at the thoughts of, which are these following, viz. Godly-Sorrow, Holy-revenge, Vehement-desire, Spiritual-indignation, Filial-fear, Heavenly-care, Self-clearing, Fiery-zeal, &c.

The tenth enemy is Consideration ; who is the ring-leader to all the mischiefs, troubles, wars, and disquietments, raised up in my kingdom ; and were it not for him, I would not fear any adversary on earth : Therefore

fore thou must prevent his coming to the assistance of the parties thou dost encounter with, which thou mayest do, by filling their minds with the cares of this life; also render him odious; make them believe he is a dangerous fellow, having made many a brisk youngster a mere mome; causing them to hang down their heads like bull-rushes, to fold their arms, and to spend their days in tears and sighing; and hath caused many to go besides themselves moreover, thou mayest drive him away, by sending the party to some play or tavern, or such like diversion.

The eleventh are Truth and Justice, both implacable enemies to our empire; but I am resolved to do what I can, to make them wander like vagabonds in the open air; for Truth shall find no lodging, unless it be with a mute; and Justice, thou shalt throw her down in the street; and Equity shall not enter. We will so handle her, that few or none shall know her when they see her; they shall indeed have her bare name, but not her nature; for I have ready at hand, in every kingdom, a multitude of such brave catchpoles, that I hope they effectually will do her business: Let her fly to Heaven; what hath she to do on earth? and as for her who bears that name, we will turn her sword against our enemies (and as much as in us lies) to spare our friends.

The twelfth enemy is one whom they call True Godliness, who hath been travelling up and down, a long time, to undermine my kingdom: He is made up, they say, with a right faith, and holy life; but I am glad he meets with no better entertainment. Now, my grand design, by granting thee this commission, is to spoil his entriprize; and finally, to vanquish him out of these lower regions. Ponder well what hath been said, and bestir yourself: Fly to and fro, east, west, north, and south, beset all mortals; my instructions will serve for every age, and will suit with all climates and countries

tries throughout the whole universe; but chiefly I aim at the latter times. Be gone, and raise my honour, and let my renown break forth in all quarters.

Clothe my ambitious children with ornaments of gold; and crown them with glory and honour; fill the voluptuous with pleasure, and all the delights of this world. Let the envious and cholerick, have all the sweet revenge their precious hearts can desire; glut them with rapine, massacre, and murder. Set one man against another; husband against the wife, the wife against the husband; parents against their children, and children against their parents; and teach masters to be cruel to their servants, and servants to rob and steal from their masters; promoting lying, swearing, whoring, blasphemy, atheism, flattery, drunkenness, cruelty, pride, hard-heartedness, and all manner of debauchery. Raise up wars and commotions in every kingdom; let all before thee be put to fire and sword. Introduce superstition, heresy, false doctrine, and gross idolatry. Visit all in thy journey; the young, the old, the high, the low, the rich, the poor, the king on the throne, the beggar on the dunghill. Let truth, righteousness, justice, and equity, conscience, charity, fidelity, simplicity, and modesty, be banished all the regions of the earth. Thou art my great emissary, and hast thy patent of assignment and grant, from me the great Prince of Darkness, whom thou must daily honour; and under whose standard continually advance thy colours, and spread the flag of my authority; by which, not only the lodges and outward gates of all courts and cities of the world, but also the inward and inmost chambers and closets therein, will soon fly open, and give way to this strong commission. Thou hast the world, the flesh, and me, the Devil, nay, all devils and infernal spirits for thee, to side with thee, and take thy part. All men are ready to receive thee, no tradesmen, nor others can well live without

without thee; but be sure remember, thou never be satisfied to take up thy quarters in their barns nor stables, nor in their outward courts nor castle yards, but command the best room they have, viz. their hearts; and be sure where thou comest, there sway the sceptre, and make them all subject to thee, and become thy servants and vassals for ever: Let me see thee bring millions of millions into these dark regions, to dwell with us in everlasting burnings.

C H A P. III.

Shewing how the haughty Prince and bloody Tyrant, Sin, the grand Agent of Apollyon, began his Travels; also what a strange retinue doth accompany him; and his great success in the beginning of his actual enterprize.

THIS hellish Monster, having thus received his commission, immediately resolved (you may conclude) for his journey.

But, before we come to speak of his present travels, it is necessary to give you a description of his person and retinue, together with a brief history of his first setting out, and abominable transactions in ancient times.

First, as to his person, he is the strangest Monster that ever you heard or read of, for he consists of a compleat composition of all manner of sins and ungodliness; and though he be but one entire body, yet he hath a multitude of members, and lives separately in every one of them; so that each member may properly be said to be him, as if he was solely or entirely there. 'Tis not proper to say he is a sinner, for he has got into a higher orb than that phrase can reach: for he is Sin; not filthy but Filthiness in the abstract; not proud, but Pride; not covetous, but Covetousness, &c.

N^o II.

D

Secondly,

Secondly, He being in the holy scripture compared to a mighty king, though a tyrant, whose power and authority is very great; it will do well to shew you what a retinue he always hath to accompany him in his progress, for it cannot be supposed he travels alone. The 1st is, Apollyon, king of the Bottomless-pit. The 2. Intolerable-Guilt. The 3. Abominable-Pollution. 4. Horrible-Shame and Ignominy. 5. Deceitful-Heart. 6. A Defiled Conscience. 7. Famine. 8. The Sword. 9. The Pestilence. 10. Death, who is always just at his heels; and Hell, with the dreadful wrath and curse of an angry God, pursues him very close, from which there is no escaping.

Moreover, the rich presents the traveller carries along with him, to allure, entice, or ensnare the souls of men, are chiefly sinful pleasures, riches, honours, and length of days. But stop here; Apollyon is near, and seems to be in a great rage, that his emissary is not gone.

Apollyon. Haste, haste, thou mighty champion, prepare for thy journey; subdue the world actually under thy feet; fear no enemy, that seeks to undermine or counter-work thee. I like not delays; lose no time; put the mandates of thy sovereign into present execution, before I raise all the power of this unconquered lake to fall upon my enemies; and consume all mortals at once.

Upon which, the cruel enemy set forth, Apollyon following him close at his heels, to assist him in every enterprize; and so it fell out, just as he began his journey, that Cain and Abel were offering sacrifices; and having intelligence of both their dispositions, he made up to Cain's door, and there lay couching down, like a hurtful beast, ready to devour; and secretly whispered into his ear, to spare the best of his substance to enrich himself; and also intimated to him, that all that he offered

ferred to the Lord was lost, and would never be rewarded : And Faith not being in Cain's house, he hearkened to this cursed stranger, and did accordingly : Yet he brought his offering, lest he should displease his father Adam, who, it is thought, at that time was high-priest, which office afterwards fell to the first-born in the family. But when Cain saw his offering was not accepted, and his brother's was, this enemy being near, knocked at his door.

Cain. Who is there?

Sin. Have you, Sir, any room for a traveller?

Cain. What are you?

Sin. A friend ; one that loves you dearly, and is troubled to see how you are abused, and basely dealt with by your younger brother ; can you bear the thoughts, that he should be in the favour of his Maker, and be the only darling of his father, and you slighted and contemned in this sort?

Cain. By this, I cannot but think thou art indeed a friend, and dost bear good-will to me ; pray come in.

And he presently lodged him in the best room he had : Neither do I read of any opposition made against him, by any in the house.

He had no sooner received him, but immediately (by secret instigations and instructions from Apollyon, who was glad to see him entertained) he applied himself to him after this manner :

Sin. Let this villain, Abel, be the object of thy hatred : Never speak friendly to him more in love ; but let thy wrath out against him to the uttermost. Shall he be accepted ? What's he ? Art thou not better than him ? He will 'ere long (though thy younger brother) become thy lord and master, and ruler over thee ; and thou shalt be made a mere underling.

Cain. I am truly of your mind ; my father and mother's heart, I find already is taken from me, and set upon this cunning supplanter.

I hate him with a perfect hatred; neither can I endure to see him. Thus Cain was filled with wrath, and his countenance fell, i. e. he shewed himself full of rage and discontent.

Sin. Most noble Cain, heir of the world; I have a business of great importance to impart to thee.

Cain. Sir, What is it?

Sin. I am a servant to a mighty prince, whose power and kingdom, it is like thou hast not heard of: And he hath a dear and cordial love for thee; and hath sent me to thee, with certain instructions, to put thee in a way to be rid of this your canting brother; and I will assure you, it is high time, for he is now at prayer, and begins to grow more and more in favour, &c.

Cain. I am glad to hear this news; but which way can the thing be done?

Sin. Sir, you will never be at peace, nor have any ground to conclude your father will make you his heir, nor indeed ever regard you, until he be rid out of the world: But, if this be once done, all is your own.

Cain. But how shall I do to get rid of him?

Sin. Why, since there is none you can employ secretly to do it; do you kill him, and then declare he murdered himself, being overcome with melancholy, or blown up with pride and self-conceit, upon his late ambitious thoughts, in aspiring after rule and government. I'll warrant you, sir, this will hide the fact, and you shall never be discovered.

Presently, upon this motion, Conscience slept in, and spoke after this manner:

Conscience. Sir, do not this evil deed; he is your only brother, and his blood will cry for vengeance.

Sin. What dost thou do, my Cain? Why dost thou make a pause?

Cain. I am hindered by a timorous fellow in my house, whom I know not; some body, I think, hath sent him hither, on purpose to be a plague to me.

Sin. Regard him not, I will undertake to fiske him, and spoil his telling tales, go call thy brother forth, and walk together in the fields: Be sure carry it lovingly to him, lest he mistrust thee; and I warrant you he will talk with you about religion, and condemn your way of worship; and though he be your younger brother, yet he will undertake to teach thee; and if thou wilt be a fool and suffer it, do.

Cain. I will try that, so far I am resolved to take thy counsel.

Immediately, away he went, and called his brother forth; and they walked together in the field.

Cain. Brother, what a vast fabrick is here? This world, in which we are placed, is full of great wonders, and excellent rarities; and all, after our father Adam is dead, will be ours; all the riches, I mean, and glory thereof: And my heart, brother, is wonderfully pleased with the thought of it; I desire no greater glory, nor happiness, though I have heard my father talk of a future state beyond the grave, that exceeds all things here below.

Abel. Brother, this world, and all the wonders we do behold, doth shew forth the glory and handy-works of Jehovah, our blessed God and Creator, whose we are, and whom we should serve; for he is a jealous God, and executes righteousness and justice in the earth; and is a rewarder of all those who diligently seek him.

Cain. You are a fool, I do not believe there is any reward for justice and righteousness, nor vengeance for ungodliness.

Abel. Brother, it grieves me to hear you speak after this manner; for I have had evidence of his mercy, and favourable acceptance already. I am afraid, truly, you are misled by some enemy; the way you go in, brother, is not good: Think upon the world to come.

Cain,

Cain. Wisdom is only with you; I see now, you are swoln up with pride; leave off your talking of the world to come, for I believe none.

Abel. Brother, you shew a very wicked, naughty, and unbelieving heart; I am ashamed to hear you discourse.

Some things of this nature, we may suppose they might discourse of: And Cain, being afresh moved to wrath thereby, took the Devil's counsel, and rose up and murdered him.

See Rev. Mr Ainsworth upon this matter. *

Thus this enemy prevailed; and, in a second attempt overcame the fourth part of the world. But see how Sin and the Devil deceived Cain: The murder was soon discovered; for lo, on a sudden, a mighty cry was heard, Vengeance, Vengeance! God, who is the searcher out of blood, cries, Where is Abel, thy brother? Nothing can be hid from his eye. Murder shall not go unpunished: The voice of thy brother's blood cries to me from the ground. Guilt follows his sin, with the dreadful wrath of God: And now thou art cursed from the face of the earth, &c. Behold the venomous nature of this tyrant? Seven abominations he let into Cain's heart at once. 1. To sacrifice without faith. 2. And yet to be displeased, that God respected him not. 3. Not to hearken to God's admonition. 4. To speak dissemblingly,

* Cain spake unto Abel his brother; but what they said is not set down. The Hebrew text hath here a pause extraordinary, implying (saith he) further matter. The Greek version addeth, *Let us go out into the fields.* And Thargum Jerusalemy addeth the same, and much more, viz. How Cain, when they were in the field, should say, There was no judgment, nor judge, nor other world to come, nor reward of justice, nor vengeance for wickedness, &c. All which Abel gain-sayed, and then his brother slew him. It seemeth, saith he, to imply a dissimulation of Cain's hatred, in that friendly converse with his brother, till he found opportunity to kill him, &c.—*Ainsf. Ap. on Gen. 4, 5, 6, 7, page 22.*

ly, when mischief was in his heart. 5. To kill his own and only brother, and that for righteousness' sake; and thereby to destroy, as much as lay in him, all the righteous ones that might have proceeded from his loins. 6. To deny the fact, by saying he knew not where he was. 7. And, after all, asketh not for mercy, but rather despaireth under the sense of the punishment, than convinced of the heinous nature of his sin, and so fell under the condemnation of the devil.

But to still, or rather stifle his conscience, (if there was any left in him) Sin and the Devil enticed him away from the presence of God, or (as Ainsworth hath it) from God's word, and public worship, to dwell in the land of Nod; and to divert his thoughts, married a wife, and built a city; which might also be for his better security from his fears, &c.

After this, Sin proceeds further on his progress; and, as he subdued all Cain's seed in general, so, more especially, he overcame Lamech: First, By violating the law of marriage: Secondly, In committing of murder: And, Thirdly, In glorying in it; I have killed a man, &c. If he that killeth Cain, shall be punished seven fold; then he that killeth me, seventy-seven fold.

It seemeth (saith an eminent writer) to be an insolent contempt of God's judgment, and abusing of his patience towards Cain, &c.

Time would fail me to shew distinctly how Sin, by his subtilty, generally prevailed in those days, by alluring the hearts of men and women with musical instruments and other pleasures and sensual delights and profits of this world. Yet God, to preserve a godly seed, that he might have a church in all ages, and fulfil his promise to Adam, gave Eve another son, instead of Abel, whom Cain slew; whom she called Seth; who was born (saith Ainsworth) not till one hundred and thirty years after the creation.

This

This Seth begat Enos, so he is called in Greek; in Hebrew, *Enosh*; that is by interpretation, sorrowful, sick, miserable; so named, it is thought, from the consideration of the woeful state of those days. For it seems that sin prevailed wonderfully (as worthy annotationers make appear) by prophane calling on the Almighty, and by calling idols by the name of the Lord, and by making images and representations of him. So high had Apollyon raised his throne in those times, that scarce one in a thousand (it is thought) but were subdued under his feet, and become mere vassals and slaves to him. Yet Godliness, soon after, had one most choice and renowned champion, who bravely overcame this hellish enemy, and walked with God three hundred years. But the Lord, seeing how ungodliness every where abounded, took this holy person from these lower regions, to dwell with him above. But Sin, as on eagle's wings, pursued his progress; and, like a devouring and unsatisfied monster, resolved to destroy the whole world again at once, or provoke the dreadful God of heaven to do it; which, in a short space after, he almost effected, by corrupting the earth, i. e. the inhabitants of the earth; nay, and the earth itself, (saith Ainsworth) with the abominable pollution of that generation was defiled: which agrees with another text, Isa. xxiv. (Sin is of an infectious and poisonous nature, fitly compared to the plague of the leprosy,) the earth was defiled under the inhabitants thereof. And this corruption is especially applied to idolatry, and depraving of God's true worship, as appears by other scriptures, Exod. xxxii. 7. Deut. xxxii. 5. Judg. ii. 19. which was the grand design Apollyon laboured to effect, by this his hell-bred agent. Nay, and the disease was epidemical; all flesh was defiled, and their way corrupted; that is, their faith and religion, and their manners, works, and course of life also, &c. Every imagination and thought of their hearts, were only evil, and that

that continually: All were in love with, received and harboured this cursed enemy; every door was open, and all hearts prepared to embrace him, and bid him welcome; every faculty of their souls being depraved and overcome by him, so that none but Sin and the devil were regarded and subjected to by them of that generation: God and godliness were had in great contempt. The whole world is become but a mass of filth, and detestable corruption. The sons of God, *i. e.* men of the church, or children of Seth, were, by the power of this enemy, brought to mix or mingle themselves by unlawful marriages, &c. with the daughters of men, viz. The offspring of Cain, the cursed seed: Nothing but violence, oppression, injurious and cruel dealing, over-spread the whole world. No fear of God, nor regard of men; rapine, spoil, and murder aboundeth in all places; and yet they seemed to live free from fear, and in the greatest security imaginable; buying and selling, building and planting, marrying, and being given in marriage.

But now, see what followeth: The vengeance of God pursues the Traveller; Heaven could not bear longer with such prodigious wickedness: And therefore, that God might shew his wrath upon those who had cast him off, from whom they had their breath and being; behold! what a mighty flood of water approaches! now, nothing but death! their joy is turned to sorrow, and their mirth into mourning. Now, the heavens weep, and their eyes pour forth showers too: But their cries and tears will not atone for their sins; for the flood came and took them all away.

Adieu, false world; see, see thy fearful fate!
 Alas, thou wouldst not see it, till too late!
 What hast thou got (come speak) by letting in
 And entertaining of this monster, Sin?
 See, how thy enemy, and hellish foe,
 Doth laugh at this thy fatal overthrow:
 Vengeance pursues, and will o'ertake all those
 Who God despise, and with the devil close.

But all were not destroyed! For Noah, before this time, had entertained true Godliness; and thereby was delivered from the flood. Thee (saith the Lord) only have I found righteous before me, in this generation: Come thou, and thy house into the ark. And by this means was Ham spared, who was of the seed of the serpent.

And hereby Apollyon had the better opportunity to save the cursed Traveller, who brought that fearful overthrow upon the old world, the effect of God's wrath. But the cause was not utterly removed: The sinner was drowned, but not Sin; but contrariwise, he got fresh strength and power, and pursued his progress with as great rage as ever; and, like another great and overflowing deluge, threatened spiritually to drown and destroy the world again, in such sort, as if that flood was but a type or figure of this.

Two floods I read of; one was caus'd by Sin,
That was external, th' other flows within.
Noah escap'd the first, such favour found;
But afterwards, by this, was almost drown'd.
The former flood of water did extend
But some few days: When will the other end?
They both destroyed; but Sin is far the worst:
And 'tis more gen'ral too, than was the first.
Waters shall drown no more, a sign God hath giv'n:
When shall we see a Rainbow after Sin?

After this, as the world multiplied, and increased in number; so did Sin grow in strength and policy. And the children of men went to build great Babel, which was a crafty device of Apollyon: But God defeated that counsel, and confounded their language; and then were they forced into all the quarters of the earth: But this Traveller pursued them all, wherever they went, and made them generally subject to his authority, and become servants to Lucifer, &c. for he drew them to idolatry, and defiled them with all manner of gross pollution

tion and sensuality : Insomuch, that four great cities, viz. Sodom, Gomorrah, Admah, and Zeboim, were totally laid waste by him, and became an eternal monument of God's fearful wrath : For as this enemy filled their hearts, and set them on fire with unnatural lusts ; (viz. whoredom, incest, sodomy, and buggery itself ; the men leaving the natural use of the women, burned in lust one towards another, even men with men, working that which is unseemly and abominable) so God destroyed them with fire and brimstone from heaven ; which made them, at last, when it was too late, cry out,

Curs'd be the day, that we let in

This cruel enemy :

O it is he, this monster, SIN,

That makes us thus to fry !

These flames are sad, which on us seize ;

But we, too late, do cry ;

For we shall bear worse pains than these,

To all ETERNITY.

Yet God raised up a few in every age, to witness against Sin, and undermine his kingdom, as Abraham and Lot ; but Lot in one encounter was worsted (though a brave champion in his days for True Godliness) afterwards Isaac, and then Jacob, who was a prince with God. But that which proved effectual for the weakening of Sin's power, was the covenant concerning the woman's seed ; which was afresh renewed to these patriarchs. After this, God raised up Joseph, and his brethren. This Joseph proved a mighty man of valour ; for, notwithstanding the power and policy of Apollyon, and all the whole infernal lake, this heavenly warrior could not be made to yield : He neither regarded frowns nor flatteries ; and the main ground of his constant resistance was, because he saw what a hateful enemy Sin was in God's sight. How shall I do this great wickedness, and sin against God? that was the weapon by which he overcame ; yet nevertheless, his brethren, though they took

up arms against Sin, were sorely worsted by him; and particularly, being moved with envy, sold poor Joseph into Egypt, but God was with him; and he came off, at last, a glorious conqueror; (though the enemy, by policy, once put him to flight, when he lived in pomp and glory, in Pharaoh's court, he learned to swear by the life of Pharaoh) but by the means of Conscience, a noble officer for the Prince of Light, Joseph's brethren did recover the fall Sin gave them; for he made them cry out, We were verily guilty concerning our brother, &c. from these men's loins, afterwards, a great army rose, or sprung up, who did wonderful exploits against this malicious Traveller and champion of hell. They having at first, upon the death of Joseph and his brethren, a brave and victorious captain, to command them, called Moses; yet these possessed but a small spot of ground, in comparison of the whole universe: And as touching the greatest part of the world, Sin wholly ruled and tyrannized over them, and they became mere slaves and drudges to the devil; so that of them we shall take but little notice, but speak somewhat of Moses, that man of God, the prince and chief leader of Israel.

This man at first, was under dangerous circumstances, being brought up among the friends and servants of Apollyon; who, to entice him to his party, offered him all the pleasures and honours of Pharaoh's court: And it is thought, if he had deserted his prince, and took up arms for the enemy, he might, after Pharaoh's death, have been crowned King of Egypt: But he having a mighty shield in his hand, and being also otherwise completely armed, put the enemy to flight, and chose rather to suffer affliction with the people of God, than to enjoy the pleasures that this cunning deceiver offered him for a season. But, upon this, a sore and grievous war fell out between the two seeds; for Pharaoh by no means would tolerate, or give liberty to True Godliness to live amongst

amongst them. But for this their wrath and enmity, he, with the Egyptians, paid dear; for Sin, with implacable malice, so hardened his heart, that notwithstanding ten terrible plagues, he would not suffer the children of Israel to go and worship the Lord their God: Therefore Jehovah, at last, destroyed them all in the Red-sea.

Now, after the overthrow of the Egyptians, Sin stirred up all his powers to corrupt the holy seed, and prevailed also exceedingly; insomuch, that many of them turned idolaters, and forsook the true God. Now, sometime before this, Jehovah, to convince them of the miserable condition they were in, by entertaining this enemy, he gave forth a holy and severe Law, in a burning and fiery mountain; and by reason of the depravity of their hearts, and weakness of their hands through the flesh, that law greatly strengthened Sin, and laid them and the whole world under guilt, and the heavy wrath of an angry God; and many were cut off by the hand of Justice. (For temporal death, as well as eternal, was denounced as the punishment of every transgression, and disobedience thereof). Yet God, that Sin might not thereby triumph and vaunt himself above measure, graciously added another law; that by the types, shadows, and sacrifices of it, they might, by the help of Faith, see a remedy; which was by the death of the Messiah, who was promised long before.

And now, from that time, until the coming of Christ, it is needless for me to speak further of The Progress of Sin, or the Travels of Ungodliness; the fearful exploits he did to the seven nations of the Land of Canaan, whom he utterly destroyed, and gave up to God's Sin-revenging hand; and also how by his subtilty he overcame the children of Israel in the wilderness, and when they came into the Land of Promise, of which you read at large in the sacred history; and time would fail me to run through.

Moreover,

Moreover, he laid all kingdoms of the earth weltering in their blood, and to groan under his heavy yoke and tyranny. In a word, many millions of souls fell by his hands, and divers grievous plagues and judgments for his sake were inflicted upon poor mortals, almost every where. Some who were his enemies, and lovers of Godliness, he stirred up his emissaries to starve to death, to burn alive, saw asunder, and throw into lions' dens to be torn in pieces, and others to be stoned: So that all that opposed him, or would not give him entertainment, were forced to wander about in sheep-skins, and goat-skins, being destitute, afflicted, and tormented: And that which was most lamentable, was to find many thousands of them who professed themselves to be God's people, (nay, and leaders amongst them) so grievously deceived by him, that they became his mere vassals, and acted much of the sad tragedy upon the Holy Seed; infomuch, that Ahab, who was a prince in Israel, sold himself to him to work wickedness.

Neither did those who were his professed friends and servants, speed much better in this world: For he caused many of his admirers to sacrifice their poor children to Molech, which was to throw them into a fierce fire, and burn them to death: They burnt their sons and daughters, saith sacred writ, and sacrificed them unto devils, and shed innocent blood, &c. and others he stirred up with wrath and malice to fight against and destroy one another; that so every part of God's law might be violated and trodden under his feet; and Jehovah, to revenge himself upon them, for the love and kindness they shewed to his murderer, brought the sword, famine, and pestilence, and other amazing judgments upon them: So that, by this tyrant's means, were many made fatherless, and others widows: Nay, no misery that man's heart can image, or mortal creatures be capable to suffer, but he with vengeance brought it upon Adam's seed, throughout

throughout the whole universe. Nay, and he so blinded their eyes, that, in some nations, he caused many people to worship the sun, moon, and stars; and at last, the devil himself; whom they called an evil god, because he tormented them; and they durst do no less than adore him, for fear he otherwise would destroy them.

Thus did this enemy tyrannize after a most lamentable manner: Neither was there any able (finally) to overcome him, but the man Christ; by which means he did even almost what he pleased, destroying body and soul too; and none could get out of his hands, but they who looked unto Jesus, who was promised, and long looked and waited for. Now, these things considered, the coming of the Messiah must needs be acknowledged an inconceivable blessing to mankind; who were thus spoiled, torn in pieces, and fearfully tormented by this cruel enemy. And, indeed, great was the expectation and breathings that were amongst those who were sensible of that dismal state the world, and their own souls, were in.

But hold! I must stop again; for I hear the Saviour and glorious Messiah, and Prince of Righteousness is come! Blessed news, indeed! sing, O heaven; and rejoice, O earth! glory to God in the highest, and on earth peace and good will to men.

But what provision is made to entertain him? do they not look out some stately palace for him? and do not thousands, and ten thousands swarm about him, to congratulate his arrival, with all the expressions of joy imaginable? for, O the worth of his person, the greatness of his glory, and the nature of that work he is come to do! never before appeared such a Saviour and deliverer! now the destroyer of tyrant Sin, with the devil, and all the powers of hell, is come! he is come! ay, but where doth he lodge the first night? is the best chamber shew-

ed him, and a down-bed ready made and prepared for him?

No, no, Sin hath got the chief room in the inn, I mean the heart; and the heavenly Prince is forced to go into the stable, and take up his lodging in the manger. Oh! do not they deserve to be deceived and ruined for ever, who hug, delight in, and kindly entertain their enemy, he that seeks to destroy them (who whilst he smiles in their faces, secretly designs to cut their throats) and slight, after this sort, their only friend; nay, their right and lawful prince and sovereign; whom all their fathers, holy men, and blessed prophets prophesied of, rejoicing to think of his day? and shall he be turned into the stable? what! he, who hath millions of holy angels to attend him, whom the glorious seraphims and cherubims do adore and fall down before! is this the welcome and entertainment, which poor mankind do allot him, who was the joy, and the delight of his heart; and for whose sake, he is come to revenge himself, and utterly overcome Sin, and so destroy the works of the devil?

Moreover, after this, the glorious Prince was most basely and evilly entreated by Apollyon and his emissaries: For this crafty enemy blinded the eyes of the poor Jews, in such sort, that they would not know him, nor believe he was the Messiah, and mighty Saviour, promised to their fathers; and hereby Sin got such hold of them, as to stir them up to load him with all manner of infamy; calling him a wine-bibber, a gluttonous person, &c. a friend to publicans and sinners; nay, caused some of them to cry out, he hath a devil, and is mad, and that he cast out devils by Beelzebub the prince of devils: And all this they did, and much more, to make him odious in the eyes of the people, that so none might fly to him for help and salvation from this bloody and devouring enemy. And at last, the whole infernal lake consulted

consulted together, to stir up the high priest and chief rulers; (having their hearts filled with envy and cursed hatred) to accuse him with blasphemy, sedition, and treason; that so he might, as a notorious criminal or malefactor be put to death; which thing indeed he came on purpose to do, viz. to die, though it was hid from them; for, had Apollyon known that the death of Christ was the only way to destroy the power of Sin, death and the grave, and utterly spoil and bring down his own kingdom, he doubtless would never have promoted that work.

But so it was, the creature man being, by the power and subtilty of Sin, brought under the breach of God's holy law, which denounceth death upon every transgressor thereof; by which means, the whole world became guilty before God of the highest treason, &c. owing more than ten thousand talents to Divine Justice, and had nothing to pay: Now the Lord Jesus, out of infinite love offered himself as the creatures surety, to undertake and answer all the just demands of the law, and make a complete compensation to justice for all the wrong man had done, by yielding to this hellish tyrant, to the manifest violation of the law, &c. And since, without shedding of blood, there could be no remission of the horrible crimes they stood charged with, he laid down his own life, that so by death he might make an end of Sin, as to his condemning quality, and destroy him who had the power of death, which is the devil; and deliver them, who through the fear of death, were all their lifetime subject to bondage, Heb. ii.

That work must needs be carry'd on indeed,

When heav'n and hell about it are agreed:

Tho' different ends in those great agents are,

Yet in the thing they both agreed were;

That Christ should be of his dear life depriv'd,

Tho' hell alone the guilty act contriv'd,

Yet God indeed from eternity,

Knowing what rage and curs'd malignity,

Would be in their base hearts, resolved then
 He would permit and suffer those vile men,
 To bring his purpose and decree to pass,
 Which for our good, and his own glory was.

How wonderfully was the grand enemy by this mischievous design baffled and overcome? for, that very way that Sin and the devil thought utterly to destroy the hopes and help of poor mortals, God took to save and deliver them; for lo, after three days, the glorious Prince arose again from the dead, to the great terror and consternation of all the powers of darkness: But, after this, Sin mightily prevailed, and but a very few persons obtained deliverance; for he caused the Jews to require a sign, and the learned Greeks to seek after wisdom (for natural and moral philosophy, about that time, seemed to be the great idol of the world, it being in the top of its glory) and by these means, the Gospel became a stumbling-block to the one, and foolishness to the other; and such who did receive the truth, by the rage and subtilty of Apollyon, were exposed to sore and grievous persecutions: For now nothing but blood and slaughters, the enemy raised upon all those who lifted themselves under Christ's banner; so that, in the space of three hundred years, millions of Christians were tortured and barbarously murdered, and all by the means and instigation of this cruel enemy.

Nay, and should we proceed to shew, before and after these times, the many ways, and cunning stratagems, the wicked devised to continue, enlarge, and establish Apollyon's hellish kingdom, it would fill great volumes.

1. They endeavoured to blacken the followers of Godliness, with all manner of horrid crimes imaginable, to the end that all ignorant people might not be won, or brought over to close with them; but contrariwise loath and hate them, and be moved, without remorse or pity, to reproach, persecute, and inflict all manner of cruelties upon their poor, frail, and innocent bodies: For they

put

put the Christians, as some observe, into bear-skins, and then set on the dogs to worry them.

2. He caused many, who seemed lovers of the Gospel, and professors of it, to cast it off, and embrace the vanities of the world; nay, to worship idols, and to sacrifice to them.

3. He raised up multitudes to foment most abominable errors and heresies in the Church: By which means the truth suffered greatly, and the devil got much ground, and strengthened his kingdom; which is signified, in part, by that great flood the dragon cast out of his mouth to drown the woman and her seed, who kept the commandments of God, and had the testimony of Jesus Christ. But this was not all; for Apollyon had a greater design in this age of the world on foot, which was twofold; One was to introduce Mahomet, and compile the Turkish Alcoran, by which means millions of millions have been deceived to this day; a strange hodge-podge, ridiculous, and flesh-pleasing religion, (if it may be called a religion) this began about the year six hundred.

4. To usher in, and set up, a more visible, spiritual, or ecclesiastical state on earth, than ever he had before, since the beginning of the world, attended with external glory, and outward grandeur, which, in the Apostles' days, he had laid the foundation of; but, till the sixth head, or imperial power was removed, he could not thoroughly effect nor establish (which fell out between four hundred, and five hundred years after Christ): And, to the end he might accomplish it, Apollyon saw it would be necessary, to get the hellish enemy to do his work for him; who in the scriptures is called the Man of Sin. And though I represent him here as a servant, yet the devil resolved to make him a lord; yea, a lord of lords; nay, no less than a god; and to exalt him far above all that are called gods: Yea, above the God of gods; and to set him in the temple, viz. the church, to shew himself to be god, that is, to assume that to himself,

which only belongs to the ever blessed God. This is he who hath been brought in after the working of Satan, with all power, signs, and lying wonders; and with all deceiveableness of unrighteousness in them that perish. This is he whom they called Head and Husband of the church; the Vicar of Christ; over the whole world; God's Vicegerent; Peter's Successor; the Head and Centre of Unity: But in Scripture, called Antichrist; the Man of Sin; the son of Perdition; the Beast that came out of the earth, with two horns like a lamb, but a voice like a dragon; the False Prophet; the Idol Shepherd, and Evil Servant: And indeed, the only universal head of this false church, or ecclesiastical state that Apollyon hath introduced, and set up by the help of Sin, in the world, to deceive, ruin, and destroy the souls of men.

Sin now begun to brandish his victorious sword, and vaunt himself in his diabolical sovereignty. If you are for religion, or will be religious, you shall have one that shall suit your sensual appetites, and will agree with your worldly interest: For, when Apollyon saw that the inward life, power, and efficacy of the Christian religion, was generally gone; and yet the people affected the name of Christ; and would not be satisfied, without some way, mode, or manner of worship; then he began to erect this false form and image of Christianity, or set up counterfeit godliness: And since men knew not what belonged to the inward beauty and glory of Grace and True Godliness, he was resolved to make it up in an outward and external manner, that it might appear amiable to all such that had no more than fleshly eyes to see with.

The enemy at this time roared like a mighty and overgrown monster, and sent out Bulls, threatening to destroy, and devour all, who would not worship the Beast and his image, or receive his mark in their foreheads: Nay, in good earnest, those who would not sacrifice their reason, conscience, and religion, to the lust and ambition of

this

this tyrant, and adore his golden-image, were not to be suffered to buy nor sell, nor indeed to live; and therefore he devised, by the help of Apollyon, all sorts of cruel tortures and torments, to be inflicted on all manner of people, both young and old, high and low, rich and poor, bond and free, who refused to worship gods of gold, silver, brass, iron; nay, and a strange idol, he had made of a Wafer-cake; by which means, they murdered many thousands, if not millions of thousands of the poor innocent saints and servants of God, in such sort, that every street of the great city Babylon became like a mere shambles, to quarter out the limbs of men, women, and children; ten, twenty, thirty, forty, an hundred, nay, two hundred thousand souls have been sacrificed at one time; I mean before they did give over; as witness the Irish Massacre, &c. Some he caused to be burned, some to be roasted alive, some their skins flea'd off, and others hanged by the hairs of their head, poisoning, starving, drowning, and any other kind of death Apollyon could devise, were the poor saints and lovers of True Godliness put to, and that by such who called themselves Christians.

But, since we have brought him down very near to the days wherein we live; and also, here he is still upon his progress, wandering up and down in as eager pursuit of his hellish enterprize as ever; let us now give over and treat of his present Travels in this and other nations.

CHAP. IV.

Shewing how Peccatum, alias Sin, came into a country called Non-age; and of the strange projects he played there.

WE having brought down our history of this cruel enemy to these latter times; it is very necessary to

to give you some account of his present travels, and shew what Progress he makes among the people of this generation: And, that we may do it the better, we shall begin with his entering into a great, though weak country, called Non-age; (he having intelligence from Apollyon, that a great number of feeble people, of a small stature, were two or three years ago, by common fate, though through much difficulty, come into this kingdom, and for a short time were to abide in the said country; he was resolved to visit them) but the prince of darkness, understanding that this enterprise was of great importance, and might tend very much, if well managed, to the increasing, strengthening, and enlarging of his kingdom; or otherwise prove to the great hurt and detriment thereof: first called a council in hell, to advise what was fittest to be done at this juncture: And having held their treacherous consultations, and come to agreement, Apollyon, with winged speed, repairs to Peccatum, alias Sin, to suggest, by secret injunctions to him, what was agreed upon, and to instruct him how to proceed and manage his affairs in the country of Non-age, &c. whom he addressed himself to after this manner:

Most dear, and mighty Peccatum, the great lord and conqueror of the world, and maul of all mortals, the envy of heaven, and chief darling of hell; seeing thou hast been always true to our interest, and hast raised up our kingdom above all kingdoms of the earth; and made my glory, fame, and grandeur to spread abroad far and near; I have some few instructions to impart to thee, of great importance, upon thy entering into this country; to the end thou mayest prepare or make ready a great people for my service, and to fight under my banner: For those which I now send thee to, thou must train up from the cradle (as my great servant, and beloved emperor Mahomet doth his janizaries) that they may be well instructed in our politicks, and skilful in all strata-

gems

gems of war, against God, Christ, and True Godliness; with all his retinue. This is the time for thee to work, and the best age of mankind to work upon: It is good to sow our seed timely and to take possession, before we are supplanted by our enemy: for it is easier to prevent a disease than to cure it; or to keep an adversary out, than when he is in, to get rid of him. And one thing to my joy, I will tell thee, between thee and I: A long time ago, before any of this army entered into these parts; thou in a good measure didst their business for them; for, as they come into these regions, they bring with them trophies of thy conquest over them: For thou didst indeed originally season and leaven their natures for me in such sort, that they all declare, as one man, whose side they resolve to take, and under whose banner they are inclined to fight. Yet nevertheless, there is much work for us to do; lest, in their tender age, by means of that they call godly education, their hearts secretly should be drawn away from us, or prepared to receive contrary seed, (to the overpowering of that leaven thou hast infused into their natures) by seasoning their hearts with grace, of such principles, that will prove very destructive to our interest. Therefore, to prevent all the danger that may arise, thou must chuse tutors for all this young and hopeful progeny, or have a great hand in the education of them; which, if we can work about, we shall do our business effectually: Neither is there any ground to question the accomplishment hereof, if thou takest these directions and rare prescriptions, devised and forged for thee.

But, considering the divers ranks, degrees, qualities, descent, or pedigree of them; thou must find out suitable tutors accordingly, but all of thine own offspring.

Now, no sooner had Sin received his instructions, but he hastened away as on eagle's wings, and suddenly invaded the whole country of Non-age. And to the end

he

he might fully effect his hellish intrigue, he was resolved to work matters so about, that a great part of the weak and feeble inhabitants might be tutored by Mrs Ignorance, to whom Apollyon directed his speech after this sort :

Apol. My dear cousin and friend, I have a great number of pretty boys and girls for you to tutor, and bring up for me in the country of Non-age : Will you undertake the charge ?

Ignor. Most dread and mighty Apollyon ! you know I never yet declined any drudgery for you, which lay in my power : My lord, I am ready to obey you.

Apol. I assure you, madam, I kindly accept of all your former and latter services ; and cannot but acknowledge you have done strange things for the advancement of my kingdom, and greating of my power in the world.

And now, noble Peccatum, this gentlewoman, Madam Ignorance, is your child, your natural offspring, your own flesh and blood, nay, a limb or member of your body : Therefore I charge you to help and assist her in this great work : For I should be glad, if she had the education of all the children in the whole world, I have such a veneration for her.

Peccatum upon this, immediately laid about him, and indeed wonderfully succeeded in this his first attempt, by the help of the prince of darkness ; insomuch, that abundance of those poor souls, whereof none were above the age of twelve or fourteen years, were trained up in gross ignorance and blindness of mind ; understanding little or nothing of God, Christ, or the Gospel ; no, nor of their own woeful state and condition (the enemy both formerly and latterly had brought them into) and this he effected many ways.

First, by keeping their parents, and such who were to instruct them, under the power of sottish ignorance ;

so that they, who should be as eyes to the blind, and feet to the lame, had no eyes to see, nor feet to go themselves.

2. He presented to many parents the great charge of putting their offspring to school; persuading them (they being poor, and low in the world) they could not be at the cost, though they bestowed a great deal more needlessly upon clothing and feeding of them, than their learning would come to.

Now, the reason why the enemy is so greatly set against learning, is this, viz. Lest, by their attaining to the knowledge of letters, they should take to read the Holy Bible, which he dreads exceedingly; because, when understood, it vanquisheth (at once) his darling ignorance.

3. He endeavours to prevent their learning any pious and orthodox Catechism, that is wholly taken out of, and grounded upon the authority of the Holy Scripture.

4. By hindering them, as much as possible, from discoursing, or asking questions about, God, Christ, and Religion, &c. Also, by causing parents to be careless about, or rather against their going to the church, where the word of God is truly and powerfully preached, and the sacraments duly and truly administered.

5. By taking off the childrens' hearts from any thing that concerns their souls, or a future state; by filling their heads with the vanities, toys, and trifles of a childhood state.

6. By representing to parents (who understand more than they intend to practise) the knoweledge of God as a dangerous thing; and that they who are most spiritually wise, were like to be most miserable in the world.

7. By persuading some that the matters of God and religion, only belonged to ministers, &c. and that others should only mind their trades, &c. as if the trade

or calling of godliness did not belong to all parents and children, to endeavour to learn and understand them; it being the main business that all mortals were sent into this world, to practise and follow.

8. By presenting the example of all generally, within doors and without, abroad and at home, before their eyes; and their being little or nothing minded (as the poor children could see by any, either parents or companions) of a sublime or heavenly nature; but otherwise, the evil motions and lusts of this enemy, were wholly followed: Who having subdued the strong, or conquered the chivalry (by the powerful hand of his darling Ignorance) might, and doth hereby easily invade and overcome the poor and feeble infantry; and that partly by the means of that evil example they have continually before their eyes.

9. By tempting them (and others much older than they) to conclude, that they shall have time and opportunity hereafter, and better advantages to learn those great things, which, the enemy tells them, are too high and sublime for their tender age to pry into, understand, or make judgment of. And thus the devilish enemy keeps some, nay, a great part of the poor inhabitants of the country, or town of Non-age, wholly ignorant of those things which chiefly concern them, and in their childhood state ought to look after; lest Satan, by fortifying himself, or taking possession so early in their hearts, makes them afterwards, with much ease, to become his mere slaves and vassals. And sad it is, to see what work Sin makes on little ones.

10. And lastly, Sin and the devil keeps them in ignorance, by causing many of them to be trained up under a blind, erroneous, and soul-deceiving ministry, and many in popery; and in some nations the children of godly parents taken away to train them up in that idolatry.

But,

But, alas! Sin hath not only this blind tutor to instruct the poor beguiled progeny; but another as bad as she (and, as you heard, of Apollyon's own choosing too) viz. one Pride, to whom he also gave instructions of a pernicious nature; whereby some thousands of them are wholly overcome, brought under the power of this deceiver, and undone for ever. This varlet, it seems, is the natural offspring of Lucifer, and doth not a little resemble him; and sad it is, that any little ones, of human race, should be brought up, and tutored by her; she being one that the Lord greatly hateth, and will destroy, at last, all such who give themselves up to learn of her.

Now, the way that Sin takes to effect his design, by this hellish incendiary, is, first, to stir up poor little ones, according as he finds their inclinations, before ten years are gone over their heads, to delight in fine clothes, and get into the newest fashion, though never so foolish and antic. And secondly, by sly suggestions to allure their parents to please their children, and feed their natural (though unlawful and pernicious) appetites herein: And that they may fully declare, they are real slaves to Lucifer, and this his darling, they betimes send their little daughters to school, to learn to dance, as Herodias did; and to teach them the rare art of naked breasts and shoulders, antick and fantastic garbs, spottings, patchings, and paintings, towers, bulls, shades, curlings and crispings, and other curiosities of hell's devising; as to deck their fingers with rings, their ears with jewels, and their necks with rich bracelets, or necklaces of gold and pearl; whereby they seem rather like little morrice-dancers than the young offspring of Christian people. And thus, being bravely drest up, and the sparks of pride kindled in them, they go with stretched-out necks, and haughty hearts, that in a short time they are too high and proud to know (almost) any body; and no marvel, when they were never taught to know themselves.

And then, presently upon this, in comes Madam Wanton, to teach them other rare inventions, viz. how to make set-faces, to cringe a-la-mode de France, the sober smile, the quaintest dialect; to humour discourse well; to get rolling eyes, and cast amorous glances; to read love-romances, and frequent play-houses; and also to provide store of rare, though obscene draughts, or pictures, decorated with all sorts of allurements, for the better execution of after-actions, and the secret discharge of Venus' lascivious mysteries, painted with the true colours of Ovid's works; as the disguising of naked gods, and Venus dallying with Adonis, Tarquin at strife with Lucretia, Hero sporting with Leander, and such like wanton objects; with pretty conceits to encourage the unwilling, and warm the cold humour of their raw age.

But to proceed: Indulgence and Fond-love, as it appears, have their charge and instructions from the Prince of Darkness, to tutor divers of them; and this the enemy effects through great subtilty; by infusing the base seed into their parents hearts; of which those two varlets, Indulgence and Fond-love were gendered. Now, these parents, in whom they bear sway, are taught to indulge their children in all manner of vices and evil courses. Such dear and tender love (or rather hatred) they have towards their poor offspring, that great faults, and filthy enormities are winked and connived at; and they must not be struck, nor hardly frowned on, by any means, lest discouraged and made mbums of: Besides, should they whip, or severely chastise them, and they die soon after, how would it wound their conscience? (it is no matter what become of their souls; they are not troubled about such matters) their great care is, to see they are well fed (though it be like lambs for the slaughter) and bravely clothed, and cockered up in those ways they naturally love. And though they should lie, curse, swear, or break the Lord's-day, and play when they should attend upon

God's

God's word, or read the Holy Bible, it must with a* gentle reproof; or none at all, be passed by; remembering, when they were at their age, they did like themselves. The fond father dares not tell the child's fault to the mother, if she has any brains; nor the fond mother the father, lest he be angry; and to save his child's soul from hell, sends his head to the wall; or rather with discretion, wisely chastise him with a smarting rod, till the blood comes. Alas! these seem to me to be the worst tutors of all; because they lay in fuel for every hurtful and devouring fire; or prompt on, and nourish every cursed and hateful vice, and so open a door for whole legions of devils to enter together, and make miserable slaughter of the poor undone progeny. These bring the parents to shame, the family to beggary, the child to the gallows, and his soul to hell. Have not some, nay, many, cried out at Tyburn against their parents, for their indulging them in their sins, and cockering them up in evil ways.

* Some parents (saith one) are like apes, which kill their young ones, by their too much hugging and straining them between their arms; and this is the cause that so many fall into the hands of the hangman: who are to them reformers and correctors. The ancient Romans had those parents in great detestation, which did not correct their children; insomuch, that they made and established a law, which was called *Falcida*; by which it was ordained, That for the first fault the law should be shewed the child, and he be admonished; for the second, he should be corrected; and for the third, hanged, and the father banished for not chastising him; either through negligence, or over-kindness of affection.

Austin tells a sad story of one *Cyrillus*, who loved his only son so immoderately, as to let him do what he pleased, without correction. But afterwards this cockered son, in a fit of drunkenness, offers violence to his mother, killed his father, wounded mortally two of his sisters, and would have ravished another. Well said Solomon, these things considered; he that spareth the rod, hateth his son; but he that loveth him, chastiseth him betimes, Prov. xxix 17. With-hold not correction from the child; for if thou beatest him with a rod, he shall not die, Prov. xxiii. 13.

Nay,

Nay, these two bloody monsters, Indulgence and Fond-love, let in another destructive tyger, who taught them to lie, dissemble, and equivocate: So that, in a short time, there was no believing hardly a word the poor children spake. For having told two or three notorious lies, and escaped with a little chiding without correction, they grew very impudent and vile, not caring what they said to excuse themselves, when taken in other faults. And not only Hate-truth, but Stubborn, and Self-will also, by this very means, came to be their tutors also to help Apollyon (the sooner) to make a perfect conquest over them, and give Sin full possession: For hereby they became very rebellious, contradicting their parents, making mouths at them, not regarding what they commanded them to do, unless in a good mood; but would pout and be fullen, or else crossly answer again, and strive to have the last word.

And thus, by the temptations of Sin, together with the natural evil disposition of their own hearts, and assistance of these cursed tutors, Apollyon gave them wings to fly whithersoever their unbounded, stubborn, and self-pleasing wills led them; till they became fit inhabitants for the city Sensuality.

But the enemy seeing many of the young progeny in the country of Non-age, were of base, poor, and ignoble race and pedigree; their parents not knowing well how to live themselves, without pilfering and stealing; one Light-fingers was let in, who became tutor to this sort, and some others also, who were sent to her from Pride, Wanton, Indulgence, and Fond-love; whom she taught the rare art of thievery. First, how to rob orchards, to pull quills out of the wings of poor geese, to milk cows, &c. and then for poultry, to rob hen-roosts, and to do it neatly; that their keckling might not alarm the rest: and afterwards, when they became good proficient in their alphabet, they learned harder lessons, viz. how to

rob

rob their parents, masters, and mistresses; and at last, the curious art of cheating, and picking of pockets, yea, and locks too; and, to the end they may perform this with the more dexterity, they are quickly brought acquainted with the chief masters of that society, and learn the canting names used by the whole corporation of thieves and beggars; as mumpers, milkins, and rum-padders, clapperdungeons, bulk and file, &c. Now, these being little of stature, are useful to the company, because they can get in at windows, and at other places, where the older thieves cannot enter: and also, because of their tender age, they are not suspected; or, if taken, are like, upon that account, to have more pity shewed them. So that, having great encouragement, in a little time, they become perfect masters of their hellish craft, and thereby are quite overcome by this bloody enemy.

The last tutor Apollyon chooses for the young progeny, in the state or country of Non-age, is his beloved (though erroneous and blasphemous) daughter Misbelief, alias False-faith: And indeed they are not a few of them, that are educated by her: For, by reason their parents were utterly drawn aside from the true orthodox and apostolical faith, or ancient religion, and led into the byeways of schism, heresy, and error, their poor offspring are trained up in the same destructive and pernicious ways: So that they hardly hold, or are established, in one fundamental principle of the true religion; by which means, they became Papists, Atheists, Ranters, Arians, Socinians, Quakers, Shakers, Muggletonians, and the Lord knows what: And of late, many of them have sucked in Pastorism, and the hellish notion of the Deists, denying all revealed religion. Thus, and by divers other ways and subtle devices, doth Apollyon and Sin invade, with their mighty force and militia of hell, the poor, weak and feeble inhabitants of the country of Non-age; till at last, they come generally under the education

cation and tutoring of one Hate-good, who teaches them all her hellish mysteries; as to condemn all godly counsel and instructions; nay, and to scoff, reproach and jeer all that are truly religious; and not only to deride, and flout them; but to loll out their tongues, and point at them, and also to make and sing prophane and filthy songs of them. But, by the providence of God, two grave matrons, of good parentage, being cast in amongst them, one called Civility, and the other Modesty, both of the town of Morality, who took the charge and care of tutoring some few of them; brought them up under very good discipline, according to their light and knowledge. But these, I hear too, when they came into Youth-shire, were utterly corrupted, spoiled, and overcome by the power and policy of this bloody monster.

Yet, as God would have it, there was a few honourable and high-born worthies, who were sent on purpose by the Prince of Light, to tutor some of this young progeny, or else the enemy had made a perfect and complete conquest of them all. Their names were these, viz. Christiana, True-Zeal, God-fear, Special-grace, Sobriety, Temperance, Prudence, &c.

But Sin had got tutors for most of them so soon, and so corrupted them, that they were gone out of the country of Non-age; and had took up arms for Apollyon, before these good and virtuous ladies came. I think it may not be amiss here, to give you two or three instances of some that worsted, and overcame this hellish tyrant,

One Mary Warren, born in May 1651, aged ten years, had a blessed work of grace begun upon her, and gave clear evidence of a victory she had got over Sin and Satan. Some asked her, whether she was willing to die; she replied, aye, very willing, for then I shall sin no more: For I know that Christ's blood hath made satisfaction for my sins; &c.

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At another time, in her sickness, she said, That Satan stood at her left side, and God was on her right, and opened the gates of heaven for her; and Satan (said she) shall not hunt me, though he sought to devour me, like a roaring lion: Whether I live or die, it will be well with me; God is satisfied through his Son Jesus Christ, for he hath washed my sins away in his blood, or to that effect. At another time she said, Though the Lord is pleased to let me lie under many pains,—yet will I wait upon him; for he is my Stay, and the Hope of my Salvation: My pains are nothing to the pains of hell, which will never end: And Christ, he suffered a great deal more for me than all this is: He was bruised, buffeted, and spit upon; and they platted a crown of thorns, and put upon his head, and gave him vinegar to drink. (But I have several things to take, though I cannot relish them.) They came out against Christ, with swords and staves, and he did not open his mouth against them, but rebuked Peter for cutting off the high priest's servant's ear, and bid him put up his sword into his scabbard, (and said) shall I not drink of the cup my Father hath prepared for me, &c. Though my pains are very great, yet I am full of joy and comfort: I was full of comfort before, but I am fuller of joy this hour than I have been yet: It is better to live Lazarus's life and to die Lazarus's death, than to live Dives's life: He had his delicates, and afterwards would have been glad to have had Lazarus dip his finger in a little water, and cool his tongue.

Though the Lord gave Satan power over my body, yet he hath promised he shall not hurt my soul. (The Devils could not enter into the herd of swine, till Christ had given them leave.) And though he stood at my left hand, and said, I was in filthy rags; yet the Lord stands at my right hand, and saith, I am as a brand

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plucked out of the fire, and he will put on me his robes of righteousness.

Another child, about eleven years old, as she was praying, to this effect; That she might not look for any thing to rest on, or trust upon for justification, whereby to stand righteous before God, but only in Jesus Christ alone, who died for her at Jerusalem, and rose again the third day for her justification.

When prayer was ended, she told her father, Now, I believe in Christ, and am not afraid of death. Behold, faith in a babe, makes the enemy fly!

Another poor child, that went a-begging from door to door, who lived in the parish of Newington-Butts: The boy was a very monster of wickedness, (saith my author) for he would call filthy names, curse, and swear, &c. Yet a gracious man, out of pity, took him as his own, and put him to be educated by Mrs Christiana; and it is wonderful to hear what power that poor child got over Sin, and his master Apollyon; for in a little time she taught him to pray fervently, and to seek after the knowledge of Jesus Christ: And he proved so good a proficient, that he, with much abhorrence, cried out of himself, not only for his swearing, lying, and other evil vices he had been guilty of, but also was in great horror for the sin of his nature, and vileness of his heart, and original corruption. And he did not only pray much himself, with strong cries and tears, but begged the prayers of others for him, whom he knew feared the Lord. And at last (though filled full of doubts, about his eternal state) he came to take a little hold of that promise, Come unto me, all ye that are weary and heavy laden, and I will give you rest. But, O! How did this poor boy admire and bless God, for the least hopes, &c. and at last come to great satisfaction of his interest in Christ, and victory over his cursed enemies,

Sin

Sin and Satan ; and remained in a holy and pious frame, being filled with inward joy until he died.

Moreover, I could give you a certain account of one Caleb Vernon, and divers more, that were in their non-age, perfect conquerors over the powers of darkness, and one or two of them not above three or four years old ; but because some are not easily brought to believe such things, I will say no more.

Yet, notwithstanding, though some few of this poor progeny, in the state of non-age, were thus enabled, by good education, and the grace of God, to vanquish the cursed enemy ; yet, Oh ! what fearful slaughter and spoil did he make of the rest, raging, raving, and roaring about like a hungry and greedy lion, rending and tearing them in pieces, not shewing any pity, nor in the least regarding their tender age : So that in every town and city may be seen the sad examples of his conquest and merciless cruelty ; by their ignorance, pride, lying, swearing, stubbornness, rebellion, and all other evil habits, Sin has infused into them, besides many evil, dangerous and pernicious heresies ; so that we may say, with sorrowful hearts, that the country of Non-age is subdued and brought under the power and kingdom of the prince of darkness : Most parents bring up their children to enlarge his territories.

O vile and cursed Monster ! wilt not spare

The poor and little babes, who newly are

Arriv'd into these dismal shades of night ?

Must they first be the prey of hellish spite ?

What, never satisfy'd ? Is this thy rage ?

Destroy whole millions in their tender age ?

Look to't, you parents, who these stories hear ;

And let your souls dissolve into a tear,

That bring up children for the hellish fiend,

And never seek their souls for to defend

From Sin, which will destroy 'em in the end.

CHAP. V.

Shewing how Tyrant-Sin, in his Progress, travelled into Youth-shire; and of the fearful conquest and slaughter he made there.

AFTER Peccatum had actually subdued the country of Non-age, like a cruel and blood-thirsty Tyrant, that delights in nothing but rapine and murder, he greedily follows his prey; and therefore with great speed, and no less fury (Apollyon being enraged at the loss he sustained, in not having made a perfect conquest in the said country) but contrarywise basely worsted by a few weak, contemptible soldiers.

He in the next place came into, and invaded the whole country of Youth-shire; where dwells abundance of young men and maidens, some of which had cruel marks on them of his former conquest, when they remained in the country of Non-age: But, by reason of those reverend and grave matrons before-mentioned, divers of them being in this, as well as in those regions, he was afraid of being supplanted; and therefore resolved not to lose those by negligence, that he had beguiled and overcome by craft and subtilty; nor was he quite without hopes of regaining some of them in Youth-shire, which he lost in the country aforesaid; and observing many of the inhabitants together, and perceiving their natural inclinations (by the instructions received) he salutes them after this manner:

Gentlemen, and you young ladies, are you willing to entertain a traveller, and walk a little way with me?

Upon this they all seemed, at first, to make a pause, till one (whose wanton looks betrayed the inclinations of his heart) answered, Sir, what are you?

Sin.

Sin. Sirs, I will assure you, no enemy to those youthful and vernal joys, delights and pleasures, which your sweet and sprightly nature is so much set upon; but I am he whom you stand in great want of, in order to the greatening, raising and encreasing of your transcendent felicity in this world, or making your lives comfortable to you; for divers of you (I perceive) look sad and dejectedly, as if something troubled your hearts, which I will teach you to cast at your heels. If any of you will be fools, and spend your days in sadness, who can help it? there is no need of it, if you will believe me; and I will assure you, gentlemen, millions in the world have, and still do, affect me, who are to be preferred before such who talk of strange joys and delights, God knows where, which are only fond conceits of melancholy fools, who prate of things they never saw, and flatter themselves with a crown of inconceivable glory, that no mortal creature ever enjoyed: Those things are fancies, besides, they suit not with your natures; nor are they now (I mean presently) to be had: If you will embrace me, and make me your friend and bosom-companion, there is nothing well, which your hearts can desire, but you shall have it; you that are for riches, shall have them; I will teach you rare devices to catch them: though it is said, they make themselves wings, and fly away; yet I can tell you how to clip their wings, or if they ride, like a St George on horseback, their legs too, rather than fall, and bring them with a vengeance into your coffers; So that you, that are gentlemen of mean fortune, shall have no cause to fear of wanting money to spend at taverns, at games and whore-houses, for I am no enemy to such fine delights.

For you, that are for pleasures, shall have your fill; my revels are open to chambering, dancing, and wantonness; dice, cards, and chinkers, and all manner of night-sports; as kissing, toying, and courting, hawking
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THE PROGRESS OF SIN.

and hunting, or whatsoever your flesh best approves of, gentlemen, you are welcome.

You that are for honour, and would leave your names famous to posterity, I will teach you the ready way to attain it: Who was it that raised the renown of Nebuchadnezzar, Herod the Great, the glorious Cæsar, and mighty Mahomet; did not I? if you be for temporal grandeur, it is I must mount you; and if for spiritual promotion, I can fit you: For who caused Diotrophes to love pre-eminence, and set the triple crown on Peter's Successor, but myself? if you are not willing without advice to embrace me, go to able counsel; or would you have examples, I have both ready.

For counsellors, go to Mr Carnal Reason, Flesh and Blood, &c. whose judgments are grave and solid, safe and harmless; if it was not so, do you think so many thousands, and them of all sorts, and some of the wisest, would so readily receive it?

Ask your five senses, and they will tell you, ye have enough to advise with: And then, for examples, they are innumerable; but be sure, do not mistake me; I include not Joseph, Moses, Obadiah, David, Daniel, John, nor Timothy, whom I hope you will not be such fools to follow: But not to keep you in the dark, there is all the old world, and the greatest part of this, whom, if you imitate, I need proceed no further: If the example of mighty emperors, famous heroes, and many noble ones of the earth, with the greatest part of the residue of mankind, will not affect you; then let the pattern of some of your parents and progenitors be your copy; nay, and call to mind your own experience: Have you not already had a taste of my dainties? do they not please your curious palates? do I offer things unpleasant? all the ways I lead in, are strewn with roses, and perfumed with myrrh, frankincense, aloes, and cinnamon: What say you, Sirs?

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Upon this, smiling one upon the other, one quickly broke silence, and spoke to this purpose; Faith, lads, this seems a brave, jolly fellow; he will make mirth for us, and be a fit companion for such gallant youngsters as we: Come, let us embrace him, and close with these suggestions: Let us lay the reins loose upon the neck of our lusts, and make him to choote out ways for us. But stay, saith another, I fear he will make us mere spend-thrifts; for, I assure you, I love not that wanton fellow Prodigality: Though he be in high esteem now a-days, and beloved of many ladies for his good gifts, and followed by many rich citizens sons, who have raised his grandeur by their fathers money, so as to purchase a chariot for him: yet I have heard it is drawn by four base horses, viz. Rashness, Luxury, Spend-all, and Folly; his coachman being the Devil, and one (whom I hate) called Beggary, rides behind; and though his chariot runs a thundering pace, and he seems secure, yet there is abundance of folks, as merchants, mercers, drapers, silkmen, and taylors, &c. pursue him with cruel long bills, so that for his fooling he is like to pay dearly.

Apollyon perceiving this youth's temper, whispered in Peccatum's ear, and said, this fellow will make a good niggard. And presently he put the tyrant into another habit; who at a convenient time met him, to whom he did impart such rare stratagems, how to grow rich, and keep that which he had already gotten; which so won the young Muck-worm's heart, that he joyfully embraced him.

What the counsel was, seemed at first a secret; but, by his after carriage and behaviour, it was guessed at; for he became a sneaking, lean, ill-faced, lank-bellied rascal, grudging himself every good bit he eat, and fed much on bread and cheese, and red herrings, &c. and oftentimes was seen to go to the pump to drink his mornings draught: and in his trading, he pinched every
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body in his weights and measures; and would not lend nor give a penny scarcely, though it was to keep his own father out of prison: And in process of time became a great usurer, where with his bags of gold and silver we will leave him and return to the other company: who seeing which way their fellow was gone, fell all a-laughing, and with cursed oaths, and taunting expressions, reproached him, because he was not for rioting and drunkenness, chambering and wantonness; and yet, poor soul, as much in the tyrant's chains as they: But hark! how they sing and carouse it; crying out to his deluding traitor, we are your servants, Sir; hey boys, one and all, one and all; let us cast away sorrow from us, and take our swing of pleasures, and to-morrow shall be as this day, and much more abundant.

Stay, said one amongst them, I am taken with a strange trembling; I doubt it is an enemy that thus doth court us, and that the whole country is invaded; for somebody whispers strange things in my ears, sad wars doubtless in me are approaching; for I was educated by a most noble, virtuous tutor, in the country of Non-age, called Civility; who instructed me to fight against vice, rioting and wantonness, and told me of the danger that was like to befall me as I passed through this place; I must leave you, though it grieves me; my conscience it is that gripes me. Hark! (said one of the jovial company) what fool have we here? Conscience! a fanatical fancy! Why are you troubled? Because, said he, I fear this traveller will debauch us; for I hear his name is Sin, the bloody tyrant who destroyed almost all the country from whence we came.

Apollyon seeing this, whispered one in the ear, whose name was Shameless, and said, discourse with him; I will help thee to arguments, lest you lose him.

Shameless. His name is Sin, you say; is it an evil

to be merry ; to drink a glass or two of wine with good fellows, and court a fair lady ? Do not these things belong to our age ? And is not the a-la-mode in all countries amongst the greatest gallants ? But if you leave our company, we will load you with reproach and infamy, that shall be harder for you to bear, than the name of Young Huff, or Spendthrift : With that a wanton lass amongst them, started up, and shamefully abused him, calling him clown, Goodman, shameface, and timorous, &c. And another took him about the neck and kissed him ; and with an impudent face, said unto him, Come, my boy, stolen water is sweet, and bread eaten in secret is pleasant, &c. I have decked my bed for thee with coverings of tapestry, with carved works, and fine linen of Egypt ; and have perfumed it too with myrrh, aloes, and cinnamon : come, go along with me, and let us take our fill of love until the morning, &c. The poor soul, being not able longer to resist such powerful temptation, nor endure their base reproaches, was overcome by Sin, and straightway followed her, as an ox goes to the slaughter, or as a fool to the correction of the stocks, till a dart struck through his liver ; as a bird hasteth to the snare, and knows not it is for his life. The jolly company perceiving they had gained the field, fell into a laughter ; triumphing in such sort, with fearful damnings and carousings, as if the day was their own, and in a little time they should subdue all under Apollyon's sceptre ; so that, for a pretty while, nothing was heard but oaths and blasphemy ; nor durst any gainsay them, for fear of being knocked down or stabbed ; and upon this, Sin being flush'd with victory, ravaged all the country of Youthshire, town and family, male and female ; and those he could not overcome by pleasure, he overcame by profit ; and those that fell not by the lust of the flesh, fell by the pride of life : so that it would even melt a heart of stone, to see what desolation was made in every

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corner, Lust prevailing and enlarging her territories; Youth being so generally blinded by the deceit of this enemy and imposter, who vauntingly displayed the flag or banner of Levity, Luxury, and Looseness, throughout the whole world; daily sending millions out of this and other places to inhabit the great country of Sensuality. Here you might see the table of the drunkards set now, but will scarce stand without holding anon. Do but view with what delight and greediness of appetite he infuseth and exfuseth, pours out, and pours in, empties and fills, to the surfeiting of his body, and beggary of his purse, blotting his name, and damning his soul! But since he is casting up of his accounts under the table, let us begone, lest our stomachs turn within us. But lo, at the very door of our exit, see what a sight is here! The monster has brought in, as trophies of another conquest, a troop of incestuous and libidinous persons; who consume the day in contriving of their lusts, and the night in the performance of the same; who have their plots and ambushes, their circumventions and deceits, to entangle and draw in the foot of the innocent: the rules of reason, and the laws of nature and nations being wholly set aside, obliterated, and unregarded by them, in the pursuit of their bestial, exorbitant, and unbounded desire. Thus, by all manner of debauchery, is the country of Youthshire spoiled by this cursed enemy; and many thousands of young men and virgins made his professed vassals, by being prostrated as a prey to lust and rapine: Alas! how grievous is it to see such stars of this lower globe, and those the most spangled, bright, and fulgent above many, as roses amongst lilies, or the quintessence of beauty, obscured, shadowed, eclipsed and utterly stained and darkened, being led to dishonour, ransacked of the richest dowry of nature, or robbed of that invaluable jewel (I mean) their chastity; even as a bee of her sting, left to bewail their misery, and to curse

curse those tongues who drew them in, or beguiled them with their golden words, which gilded over those bitter pills they have swallowed, and must vomit up again by repentance, or perish for ever !

Apollyon and his agent, beholding the victory they had made in Youthshire, being filled with triumph, though not having made a perfect conquest, fell a singing, to allure and secretly overcome the rest.

Come, come, brave gallants, be led by one who will
 Ravish each sense ; your souls with laughter fill.
 Come listen unto me ; I'll have you know,
 The paths are pleasant in which I do go :
 No crofs, no crook, no foul nor dirty ways
 You need to fear ; why do you make delays ?
 But lovely valleys, hill'd on ev'ry side ;
 Where meadows lie adorn'd with nature's pride ;
 As primrose, cowslip, and the violet ;
 Nay, flowers of all sorts most rarely set :
 Where birds of ev'ry sort do sweetly sing,
 And warble forth their notes as in the spring.
 Come whiff the dainties of these fragrant fields,
 And see the nest the nightingale here builds.
 Lascivious wantons in whole swarms, you see,
 Cleave to my sides like to a prodigy.
 Your Venus-sports are lovely in mine eye,
 And so indeed is all debauchery.
 I do allow each one to get a bride,
 If they'll but keep their concubines beside.
 For cards and dice, and for your wenches call ;
 For I knew how, my lads, to please you all.
 To get the art of swearing, pray devise
 More new-coin'd oaths ; these are the youths I prize,
 This is the way, 'tis here my journey lies.

The song being ended, the enemy thought now he should soon get his regiments full, and so perfect what was wanting in these parts, in order to a total conquest ; and indeed many volunteers daily listed themselves to fight under the Prince of darkness ; some being allured by one means, and some by another. But on a sudden, the leaders observed one throwing down his arms, and running away, which caused a great combustion :

One cried, knock him down; others, stab him; and indeed, he was on a sudden sadly wounded in his name, being rendered as the vilest wretch on earth; but at last, one of the jovial boys, called Impudence, being stirred up by Peccatum, spoke to him to this effect.

Impudence. Friend, What is the cause you desert us, and have thrown down your arms?

Convert. (For that, it seems, was his name.) I am convinced, that the ways you go in are evil, and very dangerous; and that this traveller, whom you have entertained, is the king's enemy; nay, a most bloody and cruel traitor; and therefore, I am resolved to be gone, and obtain a pardon, if possible for what is past.

Impudence. Sirrah, Who is your tutor?

Convert. A very virtuous lady, whose name is Christiana.

Impudence. What lessons hath she taught you?

Convert. Very good ones, 1. To find more sweetness in leaving off sin, than ever I found in the committing of it.

2. To leave and loathe every sin, because it is so hateful to God, and contrary to his nature and holy law.

3. To live a holy life, and do much good; and to make but little noise of it.

4. To prefer the duty I owe, above the danger I fear.

5. How to sacrifice a stout and stubborn will, for God's honour, rather than to do the Devil a pleasure.

6. To bring up the bottom of my life to the top of my light; and that I should not sin against my light, lest I sin away my light.

7. To chuse rather to be saved in a rough sea, than to be drowned in a calm river.

8. To bear the cross for Christ's sake in suffering, lest I lose the crown of Christ by sinning.

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9. Likewise, to chuse rather to be afflicted with Lazarus on earth, than to be tormented with Dives in hell.

10. And to leave that company here, that would bring my soul to destruction hereafter.

11. And to chuse the worst of sorrow, before the least sin: because there is more evil in that, than there is in the greatest affliction.

12. To mourn most for those sins before God, that appear least before men; though the outward acts are more scandalous, yet inward lusts are more dangerous.

13. Hereby she taught me to be better inwardly in substance, than outwardly in appearance; for those who deceive others with the false shows of holiness, deceive themselves with the false hopes of happiness.

14. To desire grace, not only to be saved, but also to be sanctified; and to endeavour to have Sin crucified, as well as pardoned; and to be made holy on earth, as well as happy in heaven.

15. To undertake all Christian duties, yet wholly to rely upon God's mercies; or to be much for doing, and yet seek to be saved only in a way of believing.

16. To speak well of what God is, and to think well of what God does; and never to complain of the badness of the times and seasons, if I can but get God to be my portion.

17. To be more in love with the God of the altar, than with the gold of the altar; or to covet as much the God of mercies, as the mercies of God.

18. To look more at home than abroad; how it is with me, than how it is with others; and that the readiest way to know whether or no I am in Christ, is to know whether Christ is in me, because the fruit is more visible than the root.

19. To set out for God in my beginning, and to hold out with God unto my ending; and that the best way
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to have the whole harvest of our lives sanctified by him, is to have the first of our lives dedicated to him, who prizes more the blossoms of youth, than the sheddings of old age.

20. To value the joys of heaven, above the vanities of the earth.

21. She taught me also to remember, that whatsoever I do on earth, it is eyed by the God of heaven; and that, after all my present receivings there will come a time of future reckonings. Besides that, there is no obtaining what is promised, without believing in Christ, the promiser; and that inward purity is the ready way to eternal plenty.

22. Moreover, that all the time that God allows us on earth, is little enough to do that work God allots us; And that it is my chiefest business to make sure of future blessedness.

Lastly, That I should sow such seed whilst I live, as would be glad to eat the fruit of when I die.

Upon this, Impudence swore he would tread him and his tutor under his feet, if he would not return back.

But Apollyon seeing that force would do no good, raised up another, whose name was Self-conceit, to dispute and reason out the case with him.

Self-conceit. Brother, what is the cause you are so strangely altered of late, and have forsaken our company?

Convert. Because I see the way is dangerous, in which you go; you are all blinded, in taking this traveller, Peccatum, for a friend; for he secretly designs (I hear) to murder you all. Do you not read in the Bible, what work Sin has made in the world?

Self-conceit. You mistake yourself, and think that is sin which is not: Do not think the golden cup of profit, pleasures, and honours, are such frightful things?

Convert.

Convert. Friend, you see the bait, but not the hook; the golden-cup, but not the poison in it: You taste the sweet of sin now, but see not the bitter wrath and misery that follows it. You are like our first parents, that this enemy cheated, who took an apple in exchange for a paradise. For my part, I will not any longer play like a silly fish, with this angler's bait. What is the pleasure of sin here, when weighed against the pain for it hereafter? the sweet will soon be gone; but the bitter will last for ever. This enemy is a deceiver; whilst he kisses the lips, he betrays the soul into the hands of the devil.

Self-conceit. Say what you will, that which you call pride, is neatness. Would you not have young people to be clean and comely? and that which you call covetousness, is but good husbandry; and drunkenness, but good fellowship: And what is wantonness but a trick of youth?

Convert. You deserve to be cheated, that put a vizard yourselves upon the thief, that he might not be known, nor taken. Sin is never a whit the less odious, vile, and abominable, because thus bravely drest up in fine and clean linen, and curiously painted. You do but strive to gild over the poisonous pills, or put on the sheep's cloathing upon the wolf's back. Friend, the foulest hand may have on it the fairest glove; and the richest robes are sometimes put upon the filthiest bodies.

Self-conceit. Well, friend, I see you can talk. But since you are frightened from that excess that we run to, pray abide with us; and take, now and then, a little liberty, a sip or two with us, and do not leave us quite: A little sin you may commit, without any danger to your soul.

Convert. The least sin is a breach of that law, that lays you and I, and all the world, under the wrath and curse of God. What did Adam's apple cost him? and what befel him, that gathered sticks on the sabbath-day?

day? and Ananias, for telling of a lie? the least sin can not be atoned for, without Christ's precious blood. The smallest sin is against an infinite God, and therefore deserves an infinite punishment. Nay, and let me tell you, little sins make way for greater; neither is there any sin properly little, in its own nature: Besides, the smallest sin, without repentance, will damn the soul. And since I have forsaken, by the grace of God, my great sins; I will never lose the love of God for a trifle; if it be a little thing, it is the easier left. If I should yield to him that sets you upon me to do this or that thing, because it is but a small matter, I should, in so doing, shew the greatest unkindness to Christ imaginable, viz. in wounding and piercing his heart, and grieving his spirit, on such slight occasions.

Besides, a little leaven leaveneth the whole lump. And if the serpent can get in his tail, he will soon get in his whole body. God's people have suffered great torments, before they would commit the least sin. And therefore tempt me not; for I cannot stand under the guilt of the least iniquity.

Presumption. Come, brother, God is made up with mercy; though, I do think, we may exceed, yet there is no reason for you to be in this heat: For God is a gracious and merciful God, and ready to pardon and forgive us, at any time, when we confess our sins to him. You see God lets us alone in our ways: He is not so severe as you suppose.

Convert. Sir, God is as just as he is gracious, witness, his casting down the angels that sinned, and in turning our first parents out of paradise, and in drowning the old world. Also he hath declared positively, he will not clear the guilty and impenitent person. And let me tell you, mercy and patience abused, will at last turn to fury. When mercy is despised, justice takes the throne. If God be gracious and full of goodness, shall I sin against him?

him? shall I sin, because grace hath abounded? no, I must say with Joseph, how can I do this thing, and sin against God?

Vain-Hope. Friend, repentance will cure all at last, and that is no hard work: And therefore, you need not keep such ado, and thus villify this jolly company. Is it such a hard thing to return and confess our faults in entertaining him? alas, it is but to beg pardon, and cry, Lord have mercy upon me; and God will quit the score, and forgive us, no doubt on it.

Convert. Is it an easy thing for the black Moor to change his skin, or the leopard his spots, or for thee to raise the dead? you talk vainly, and understand not what repentance is. What is more difficult, alas! than repentance? For, let me tell you, it is a change, and calls for the creating power of God to work it: We must leave Sin; yea, every sin; nay, hate and loathe it. This tyrant, which you plead for, must be trode down under your feet, and looked upon (as indeed he is) the most vile and abominable villain under the heavens: And is it an easy thing (think you) to have those evil habits, he has infused into you, changed; so as to love that which now you hate, and hate that which now you love?

Nay, and it must now be set about: Now, God calls us to repent; it is not for us to say, to-morrow. Are we certain God will give us grace hereafter, to leave that sin which we now resolve to live in? remember how many have cried out under the power and guilt of sin, and yet could find no room for repentance. That devil that tells you, it is an easy thing to repent to-day, will to-morrow assure you, there is no repentance for you, but you must be damned without remedy.

Presumption. But still, for all this, you may venture a little way with us: Come, go with us to the harlot's door, though you will not go into her bed. You may

fit with us drunkards, and take a sip or two, though you will not be drunk. You may handle the golden wedge, though you do not steal it. You may wear antic garbs, and not be proud of them. Come, boy, prithee go along——

Convert. Stay, Sir, I am forbid to come near the very door of the harlot's house; and to abstain from all appearance of evil: I am taught to pray, Lead us not into temptation: And shall I thrust myself into it? besides, I remember how many have smarted by this means. Alas, my heart is deceitful, and I dare not trust it upon the devil's ground.

David said, He had not fate with vain persons, neither would he go with dissemblers: And God has given me such light and grace that your company is hateful to me.

Then another spake, whose name was Ignorance.

Ignor. Sir, God loves us, say what you will, though we take the liberty of youth; for we have many good things in possession, above what those have who follow your ways: And if it was a dangerous thing to be led by this traveller, sure so many thousands would never be so blind as to follow him; and some too, of great name, wisdom, and learning.

Convert. Do you think that God loves the great Turk, because he hath given him such vast dominions, and lets him have all manner of outward glory and pleasure? those of old, who burned incense to the queen of heaven, said, then they had store of all good things, and saw no evil. Dives had a great portion of worldly blessings: But was that a sign God loved him? and Lazarus was seemingly miserable; and was that a sign God hated him? Think of these things.

Do not you see that men let their oxen feed in fat pastures? but it is to fit them for the day of slaughter. God's ways are not understood by your shallow head:

He

He punishes his own children, whom he loves, with many crosses and afflictions here, on their outward man; and plagues the ungodly with spiritual judgments; as hardness of heart, unbelief, blindness of mind, and with a seared conscience: And which is the worst of these? it is better to suffer here than suffer in hell. And then, to what you said last, do you not read, the way is broad, and the gate wide, that leads to destruction, and many go in thereat, Mat. vii. 13, 14.

Vain-hope. Well, for all this, you are but a fool, to trouble your head about such matters so soon; it may be time enough hereafter, when we are old, and have sucked in the sweet profits, pleasures, and honours of this world.

Convert. Sir, doth not God command us, now in the days of our youth to remember him; and promise also, that they who seek him early, shall find him, Prov. viii. 17. It is friend, the greatest madness and folly in the world, to put off God, and the great things of eternity with may-be's. We are called now; and shall we say, to-morrow? this is God's time; and shall it not be ours? shall tyrant Sin have our best, and put off God with the dregs of our days? can we think he will accept of such hereafter, when they are old, who resolve to serve the devil while they are young? is it not now the time to sow? what, will you persuade me to defer it to that time, when we should reap? will tradesmen or others neglect their markets and fairs, and say, they may provide themselves with such and such commodities at any time; and yet cannot tell whether or no they may ever have the like advantages and opportunities to store themselves with such things as they need? Sir, how many thousands hath this murderer deceived by the specious pretence and promises of long life and late repentance? nay, how many thousands hath he thrown into hell, who he burneth in unquenchable fire, by this device?

if I neglect this time, I know not whether I may ever have another: shall I be led away by a cursed traitor, and fly in my Sovereign's face, with hopes he will pardon me hereafter, when he hath made me no such promise; but contrarywise, declares positively, if I do so, I shall die, and perish eternally?

Fearful. You will lose, I will assure you, your friends' favour, as well as ours, who have been your sweet companions.

Convert. It is better to please God than man. If I lose my earthly friends, I shall have heavenly ones. God is the best friend, Sir, Is it not better to have the love of the Prince, than the love of his page? friend, I had rather a thousand times lose your favour, than the favour of God and Christ.

The company, seeing they could not prevail with him to return, abused him fearfully; calling him at their pleasure; but one of the youths, observing that the convert had clearly worsted them, was mightily wrought upon, and he was resolved to leave them too: which made Apollyon grind his teeth, and foam dreadfully. But it was all in vain: For God opened his eyes, and mouth, to speak to this purpose:

Illuminatus. (For so was he called) good brother, how did you come to get power over this cursed Peccatum, and the Prince of darkness? I am persuaded you are that young man that I have read of in a little book, called, War with the Devil.

Convert. Thou sayest right, I am the very same person.

Illumi. Why then, I understand by that, the course you took; and, by the help of God, I will go on in the same way. I perceive Conscience was a great friend to you.

Convert. Yes, when he was rightly informed, or had his eyes enligntned by God's word, he proved useful to me:

me: But he could do nothing to purpose, till the spirit and grace of God was infused into my soul—Then said

Illumi. I have had great sorrow upon my heart for my abominable sins, since I have read concerning your conversion. But I cannot believe.

Convert. You must cry to God, as I did, for faith, and ponder well the promises of God; for I am persuaded thou wilt meet with a sharp conflict: And indeed so it fell out. For,

Apollyon set upon him most furiously: And not knowing but it may be of use to some, we will give you an account of his combat with him.

Apol. You have been a very great sinner, in entertaining this traveller, who is a cruel enemy to God; and now there is no ground to think God will forgive you, for his wrath will overtake you suddenly.

Illumi. The storm of God's wrath (Satan) is over in Christ; he declares, he is merciful, and will not keep his anger for ever, Jer. iii. 12.

Apol. But alas! you are ignorant of God and Christ, and he will take vengeance on all such; doth not the scripture say so?

Illumi. But (Satan) God has promised to lead the blind, &c. And in another place, he calls simple ones, and those that have no understanding, Prov. i. 21, 22.

Apol. But your heart is hard and obdurate, you know not the vileness of it, there is not a filthier creature under the heavens; and therefore, you are certainly an undone man.

Illumi. But God has promised to give me an heart of flesh, and take away my stony heart; and if I loathe myself for my vileness, he hath promised to wash and cleanse me from all my sins, Ezek. xx. 43. xxxvi. 26.

Apol. But you have been as wicked as you could well be, and therefore art a damned creature.

Illumi. Aye, Satan, I cannot deny that, but yet God hath

hath promised mercy and pardon to such who have spoken and done as evil things as they could; and therefore there is hope for me, Jer. iii. 5.

Apol. But all this while you do but compliment with me: You do not think indeed there is mercy for you in God's heart.

Illumi. I do not compliment, thou liest in that; though I cannot deny but I have, through thy temptations, been so foolish as to think so indeed. But God says, his thoughts are not my thoughts, and hath also said, he will abundantly pardon me, if I turn from my evil ways, Isa. lv. 6, 7, 8. therefore it is no matter what my thoughts have been.

Apol. But, for all this, I shall be too hard for thee, and break thy head, 'ere I have done.

Illumi. No, the promise runs, you shall but bruise my heel.

Apol. Aye, but you forgot your abominable sins; remember the fearful lewd life you have lived.

Illumi. Christ died for sinners, and I fly to him.

Apol. But you have sinned against light and knowledge.

Illumi. What though? I am but a sinner, Satan, notwithstanding; and Christ died for sinners.

Apol. But you cannot believe you are guilty of that sin; and he hath said, such who believe not shall be damned.

Illumi. But, Satan, if I cannot believe, yet I may believe; God can give me faith: And though I am now an unbeliever, and so the worst of sinners; yet I am but a sinner, and Christ died for sinners; nay, Satan, for the chiefest of sinners; and therefore I will not give up my hope yet.

Apol. Hope! you have no ground for hope.

Illumi. No, Satan, that is false, I am sure: Is not Christ's death a ground, nay, a good ground for hope?

who

who shall condemn? it is Christ that died, Rom. viii.

34. On his blood and merits, will I rely.

Apol. What good can his death do thee? how can he save thee, who could not save himself? I brought him to the grave.

Illumi. Thou cursed blasphemer! he laid down his life freely, (~~none~~ took it from him) to satisfy God's justice, and rose again from the dead the third day; and thereby triumphed over thee, and all the powers of darkness: And is not his resurrection a good ground of hope?

Apol. But I do accuse thee, and will plead against thee; because thou hast been so long my servant, and an enemy to him.

Illumi. I matter not that, thou art a vile deceiver: The other day thou didst endeavour to persuade me, my sins were small, and that God would pardon them at any time; and are they now so great and foul, that Christ's blood cannot wash them away? what care I, though thou doest plead against me, since Jesus Christ pleads for me? is not the intercession of Christ for transgressors a good ground of hope.

Apol. Thou hast no grace, or not enough to bear you up in the day of trial; and therefore thy state is very sad.

Illumi. Christ hath grace enough; and I depend not upon the grace that is in me, but on that grace which is in him: He is full of grace, and it is in him, that it might be communicated to all such as I am. And is not here a good ground of hope?

Apol. Thou wilt fall into sin again, at some time or another; and I shall devour thee.

Illumi. God has promised in his blessed covenant, that Sin shall not have dominion over us, Rom. vi. 14. And, that he will put his fear so into our hearts, that we shall not depart from him, Jer. xxxii. 39. And is not his

his covenant a good ground for hope? nay, and he hath said, that he will bruise thee under my feet shortly.

Moreover, he hath promised, he will uphold me: And Christ hath prayed, that my faith fail not; and I am sure he was heard, because he has confirmed all his promises by an oath: And is not here good ground for me to hope he that hath begun a good work in me will perform it to the day of Christ? Phil. i. 6.

Apol. Thou art an hypocrite.

Illumi. It is the father of lies that says it: Is there any sin that I have not been humbled for, and forsaken? do I not desire to be holy, as well as happy? Satan, I fear nor hate nothing more than hypocrisy, and therefore am no hypocrite: But if I am an hypocrite, I am but a sinner: and Christ died for sinners; and all sins against Father and Son shall be forgiven to men. But I am no hypocrite, because all the faculties of my soul are in arms against Sin, and against it universally; against the least, as well as the greatest.

Apol. I will cause strange evils to befall thee.

Illumi. All things shall work together for my good, if I love God, Rom. iii. 28. And though I lose my life for Christ's sake I will find it: When the storm comes, I will fly to him.

Apol. Thou canst not go to God as a saint, for thou art none.

Illumi. I will go to him then, as a sinner; for that I am, thou sayest; and there are as many promises of mercy and pardon made to sinners, as sinners, as are made to saints as such.

Apol. Would I could tear thee in pieces, and devour thee at once, thou vile enemy; thou hast done, and wilt do me a great mischief. All my plagues light upon thee.

Illumi. What, Satan, are you angry? alas for you! it is not all you would, but all you may devour: Blessed be God, you cannot prevail against me. By

By this time, by the shield of faith, he so stoutly resisted Apollyon, that he suddenly fled, and left the young man master of the field.

But this so enraged the enemy, that he made fearful work amongst the rest of the poor inhabitants.

Yet there was another youth, that God graciously was pleased to work upon ; who, in a little time, was filled with much joy. But the enemy perceiving he exceeded therein, set upon him with so much fury, that he was puffed up with spiritual pride in such sort, that he was taken with a phrenzy, and for some time distracted ; which made many vain persons to open their mouths against the ways of godliness. But God, in a short time, was gracious to him, and brought him into a sweet state of peace, and settlement of mind : And so he continues, to the praise of infinite grace.

Also, another, that lived not far off, who had been a grievous sinner, was, by the word and spirit of God, brought under a gracious work ; but for want of faith, was for some time under sad despair : And Satan got such power over him, that one while he was persuaded he had no grace ; another while, that he had sinned against the Holy Ghost : And some times, he thought every thing he did was sin, insomuch that he was afraid to eat or drink. But, except these, and a few more, all generally in Youthshire, were put, as it were, to the sword. So that all the country lay a bleeding, or weltering in their blood, being fearfully mangled by the hands of this merciless monster, and cursed traveller, Sin. So that, come where you would, in city and country, you could hear of nothing hardly but horrid oaths, cursing and swearing, whoring and damning, as hell had been broke loose : Also, in most places, and company, where they came, those who would not run with them to the same excess of riot, were their mere sport and song ; every one striving to out-do his fellow ;

and so be, as it were, the captain-general under Apollyon, prince of Darkness: Who was not content to fight with one weapon only, by which he slew most, viz. by fleshly lusts and debauchery, but also introduced many abominable errors, and pernicious heresies; which destroyed divers others, who had escaped the gross pollutions of the world.

Fond youths be wise! how sad it is to see
 You carry'd thus away by Luxury;
 And strive to lift yourselves, with speed to fight
 Under hell's power! O 'tis a grievous fight!
 Why will you thus subject to Sin's commands,
 As if your lease of life were in your hands?
 What, do you think death will not come at all,
 That you no more regard your fearful fall?
 Or, do you think God will defer the day,
 That, by your lust, you thus are led away?
 You proud, lascivious lads, that sport and spend,
 Who know no measure, that regard no end;
 For whose luxurious diet and array,
 Do sell your souls, and all you have away.
 You little think, your bodies soon shall feed
 The crawling worm, which in the dust doth breed.
 Dart down your eyes, to pierce but two yards deep
 Into the grave, where you, 'ere long, must sleep;
 Behold, the corps, and skulls, of those young men,
 That once walk'd here, and must arise again.
 Come, cast an eye, you lads and ladies gay,
 Upon the loathsome filth, the worms and clay.
 Your eyes, that are so curious to behold,
 The body deck'd in ornaments of gold;
 That, like two orient crystals, give their light
 To look on vanity both day and night;
 Cast one look down: O here's for you a sight!
 Behold, I pray, your ancient teeming mother,
 For all the world does not know such another;
 Whose royal burden'd, honourable womb,
 So many noble heroes doth intomb:
 Where all the famous heroes do remain;
 Who conquer'd many, but by death were slain;
 Whose glitt'ring swords ambition kept from rest;
 Their glory ended here; they're turn'd to dust.
 O ponder well! alas, your time is short,
 When death will put a period to your sport.

But

But that's not all; I have worfe news to tell;
 Forsake your sins, or else you'll go to hell.
 The wages of Sin, is an eternal death,
 Unless you do experience a new-birth.

C H A P. VI.

Shewing how Tyrant Sin travelled into the vast Country, called Sensuality; wherein is discovered the nature, manners, and strange customs of the inhabitants; together with the strength, government, trade, and other rarities found in a great city, situated in the same regions: And of the prodigious and shameful pranks he played there. As also, shewing the manner how three of the inhabitants thereof made their escape out of the said city and country.

THE unwearied Traveller, and cursed enemy, Sin, (having past through, and near quite overcome and laid waste the country of Non-age, and Youthshire) thought now he had sufficiently stored the country of Sensuality with inhabitants; and therefore was resolved to travel again into those parts, and give them a fresh visit: But before we relate any thing concerning his projects here, it may not be amiss to give you a description of the country; with the nature, manner, and customs of the inhabitants.

First, then, you must know, that this country is very large, (it is indeed the biggest continent in the whole world) the latitude, longitude, and the whole circumference thereof, is wonderful and amazing to think upon: For, in this country lies the greatest part of Muscovy, Tartary, with the vast Empire of Mahomet, or Kingdom of Turkey, Prestor John's Land, with the biggest part of America, and the East and West-Indies,

and almost all Europe. Also, in some parts and confines thereof, lies the great city Babylon, containing divers mighty streets; with spiritual Sodom and Egypt, where our Lord was crucified. Moreover, there is also a city, which bears the same name the country doth; of which we shall hereafter speak more particularly.

Now, as touching the inhabitants, the like you have hardly ever heard of: For this bloody Tyrant, Sin, it seems, had formerly been amongst them; and, by his devilish art and subtilty, had so strangely metamorphosed the people, that they are not all (in many respects) like rational creatures; for they appear to have no more reason than the beasts that perish; nay, and are, for certain, so far degenerated from what once they were; for some of them (I find in holy writ) look like lions, others like dragons, dogs, tygers, bulls, wolves, swine, serpents, foxes, &c. and many of them like asses; and also act the parts of all these sorts of animals.

There is one thing more to be noted, (which is sad, respecting the people of this vast country) viz. They are so mangled, and slaughtered by Sin, that some have no eyes to see, (he has put them out) nor ears to hear, what God, by his word or works, declares; nay, all their spiritual senses, in many of them, are quite lost; and their very hearts and consciences are defiled, so that, from the crown of their heads to the soles of their feet, there is nothing but wounds, and bruises, and putrifying sores. Moreover, the enemy hath stript them of all foul-raiment and ornaments; that, in the sight of him who hath internal eyes, they appear as naked as ever a child did new-born: And yet they are so deluded, that there is not one in twenty of them ashamed; what cover any have, is but like unto filthy rags, or a menstruous cloth, or those cloths that are taken off old ulcers, or filthy running and stinking sores; and yet some of them vaunt themselves in pride, and spot their faces, as if they were peerless for beauty.

But

But possibly some may enquire, what food the country does afford; I cannot, alas, but pity them, upon the same account; for the soil is very barren: For the native growth or product of the country is such, that it yields no food for their souls, but ashes, husks, chaff, and gravel-stones; only some of the asses feed upon the wind, and snuff up the east-wind.

If you search sacred records, you will find it is really so: Doth not the scripture say, The wicked feed on ashes, chaff, and the wind? what far country was it, that the prodigal son went into? and what citizen was that, but Satan, whose swine he fed with, and fain would have filled his belly with the husks they did eat? what are all the pleasures, honours, and riches of the world, but as chaff, &c. compared with the dainties of our Father's House?

Thus I have given you a brief account of the monstrous dispositions and customs of the people of this great country; where many live in honour, and understand not; and therefore, are said to be like the beasts that perish: And I am sure you cannot go amongst them, but you will find (if you have not lost your reason with them) these things so.

Alas, how like fat and pampered horses do some of them appear, every one (as the prophet says) neighing after his neighbour's wife.

But since I told you of the city Sensuality, that lies just as you enter into the country; it is needful to speak first of the gate, which is so exceeding wide, that ten thousand may go in together, with much ease: Yet it is divided into five divisions, viz. the five senses; and the way to it seems (to fools) to be strewn with roses: And before the great gate is all manner of fleshly allurements, to entice travellers; for there stands a multitude of fair ladies, some with spotted faces, naked breasts and shoulders, rolling their wanton eyes; so that

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that the simple cannot but be taken with the sight. And then, to please another of the five senses, they are very gentle, and as willing to come to hand and be played with, as ever was Joseph's mistress.

Also there stands continually at the gate, the waits of the city, with all sorts of rare and flesh-ravishing music; that makes such a melodious sound, that the ear is engaged presently.

And then, for the sense of smelling; there are the rare perfumes of the east, myrrh, aloes, and frankincense.

For tasting; you have a company of good fellows standing with bottles of the best spiced wine, brandy, and tankards of ale and beer in their hands, saying, here is your rare bub; come let us drink, carouse, and be merry. You may have also, for your money, the most delicious food that the world affords: A breakfast of the best sort is dear, but according to your purse or pocket, and gluttonous appetites, you may be accommodated, provided you will eat and drink to excess: For otherwise, there is no entrance for you at this gate, (from whence you may gather, the inhabitants have not lost the senses of the body, though they have the spiritual senses of the soul.)

But to proceed: The gate that lets into the city, hath three steps ascending. The first is, the Conception of Lust; the second is, the Sweet and Flesh-pleasing Contemplation thereof; the third is Free-consent, and yielding thereto: Which no sooner you get upon but you are in the city.

Also you must know, the strength of the place is very great: It hath three exceeding high and impregnable walls. The first is Blindness of Mind; the second is Presumption; the third Unbelief.

Under the wall lies a wonderful deep, and dangerous ditch, or moat; which, if any of the inhabitants, who
by

by striving to get out of the city, chance to fall into, it is a thousand to one if ever they get out again.

The watch that keeps the gate, is Sin, with diverse infernal spirits, all well armed; insomuch that, without infinite power, there is no escaping.

At the farther end of the city, is a gate also, as wide as the other; which stands always open; the porter's name is Death.

Moreover, behind that gate, is an exceeding deep lake, that sends forth nothing but a black, sulphurous smoke of fire and brimstone: And all that die in this city Sensuality, go out at that gate, and so fall into the lake which burns more fierce than mount *Ætna* or *Strombolo*.

In the heart of the town, is a strong and wonderful castle, where *Apollyon* keeps his court, which is called *Hardness of Heart*.

And one great thing Tyrant Sin is employed about is, to bring all the inhabitants, one after another, gradually, as they enter the city, into the castle.

He that is keeper of the castle, is one *Obstinate*, a very impudent and grim fellow.

The walk or path to the castle, is pleasant enough; but at the entrance of the gate is four steps, very fair to set your feet upon: The first is called *Extenuation of Sin*; to make great sins small, and little sins to seem none at all. The second to make excuses about it, viz. *I was Drawn in, my Heart is Good, &c.*

The third step is called, *Delight in Sin*; and from hence it is defended, and pleaded for by such who get up thus high.

The fourth and last step is, final *Impenitency*; then you are in the castle, and are made free-citizens, having a right to all the privileges and immunities, trade and traffic thereof.

On one side of the city, towards a town called *Religion*,

gion, is a little gate so strait, that but a very few can get through: It is called Regeneration; and he that opens it, hardly one in a thousand who dwells in the city, knows; whose name is Faith of the Operation of God.

Moreover, you must know, that in this city, Sin keeps every day a good market, where he exposeth to sale, divers very rich commodities on easy terms.

For, first, here you may buy modesty of some, which is a choice thing, for a toy or two: The same commodity you may have of others for a rare antic fashion, which, like shop-windows, make a shew of a richer jewel to be had upon reasonable rates within.

2. Say what you will, chastity is sold at this market very cheap †.

3. There is to be sold those excellent pearls of temperance and sobriety, for the value of one quart of good Canary, or rather than fail, for a dozen of beer, or ale, or for a pint of brandy; and the person so well contented, that he matters not, though he spew and wallow in his filth, like a drunken swine, to confirm the bargain.

4. Here is also to be sold a thing called truth or honest-dealing, on the gain of a penny, if not a farthing. Such is their love of money.

5. And a good-conscience, if there is any such commodity in the whole town, is to be sold at the very same price. The love of money is the root of all evil.

6. Peace

† How many, says worthy Downham, do openly profess their inward uncleanness, by laying open to the common view, their naked breasts, as though it were a bill affixed to the door-posts, to signify to the passers by, that within that place dwells an unclean heart; and whosoever will, may buy honesty and chastity at an easy rate.

Whores, says another, use to discover their filthiness much in their breasts; either in the nakedness of them, or in those ornaments they hang

6. Peace and inward tranquillity of mind, on as easy terms, if it be possible to find it amongst them.

7. Which is more than all the rest, God, Christ, and all the blessings purchased by (the price of) his most precious blood, with all the inconceivable privileges of the gospel, are not esteemed by most of the inhabitants of the city Sensuality, worth one lust; and therefore let them but drink, damn, swear, and whore, &c. and let who will take all such things, with heaven itself, &c.

But to proceed, in this city, Sin also keeps a school: (You must needs think the people are educated with a vengeance, who have such a tutor.) But pray be pleased to hear what rare arts they are which he instructs them in.

1. He teaches all that are willing to learn of him, that deep art of witchcraft, and conjuration; but that is upon dear terms.

2. He teaches the art of swearing, with all its attendants.

3. The art of drunkenness and gluttony; viz. how to drink wine and strong liquors abundantly; and to dress meat, on purpose to provoke and make provision for the flesh.

4. The art of ambition, or sinful grandeur.

5. The art of covetousness, a great mystery; for (if well learned) thou may be as greedy a curmudgeon as any lives, and yet go for a liberal person.

6. Here is taught also the curious art of bravery, viz. all the newest, neatest, and most rare fashions, that can be had for love or money; but chiefly those which tend to stir up to wantonness, lust, and lascivious embraces; some of which you have heard already; and hang here. To what purpose are those garments so pompous; those stuffs so costly; those guises so sought after; those colours so fantastic, so shameless; those extravagant patches so abominable, unless it be to cut the throat of chastity? says another.

not only for the body, but for your houses, and all things else.

7. The delicate art of painting, or beautifying the skin, face, hands, and hair, &c. as the colouring the eyebrows, clapping on a false and lying blush on the cheeks; and to change the very natural colour of the hair; nay, and to adulterate the true and naked complexion of the whole head and face.*

8. The mysterious art of perfuming, not only the hair, but the skin, clothes, bedding, linen, and woollen, &c. on purpose to stir up lust, and so keep up the trade of the city.

9. The art of whoring; and the truth is, this being a great part of the city-trade, Apollyon, it seems, takes great care to instruct these sort of dealers, that they might be better proficient, if possible, than many others: Some he directs to stand with impudent faces at their doors in the twilight, bravely garnished in silk-gowns, &c. and though it is known what they are, yet they are here but laughed at: The tradesmen in other cities, at night, shut up their shops; but these then open theirs; when other persons' trade is over, the strumpet's trade begins; she is set on work, and maintained, perhaps, by those that undo the other. Give thanks, O wide mouthed hell; laugh, Lucifer, at this; and dance for joy, all ye devils.

But this sort, likely, take up their dwelling in the out-

* St Cyprian saith, The Devil first taught the art of painting the face, &c. and Jerome, as I find him quoted, was of the same mind. What, saith he, makes the white and red varnish, and paint for the face, whereof one sets a false dye, &c. laying tincture on the cheeks and lips; the other an hypocritical fairness on the neck and breasts: And all this is to inflame young, wanton affections, to blow up the sparks of lust, and to shew what a whorish and impudent heart dwells within those daubed walls. How can such a one weep for her sins, when the tears would wash away the colours, and so discover the cheat?—The painting the face, saith he, is the deforming God's image and workmanship; and is most damnable.

parts;

parts; but there are others who are taught to trade more secretly; and for fear, lest some people, who like not this vice, should have them in derision; Apollyon, to prevent their being discovered, teaches them to manage their works of darkness subtilly, after this manner.

If gallants haunt the house where she is, then she is taught to say, she is a captain's wife, or such like, that is gone into the wars in another country; and they come with letters from her husband; and if merchants resort to her, then to hoist up these sails, i. e. She is wife to a master of a ship, and they bring news, that her husband put in at the Straits; or Venice, or Constantinople, or at Alexandria, or Scanderoon, &c. If shopkeepers come to her, why, then she has bought some goods newly of them, and they come for their money; but if the stream runs low, that none but apron-lads and journeymen launch forth, then she keeps a politic seamstress's shop; and she sells or starches their linen; And a multitude of such devices, it is reported, they have.

10. Here is taught also, the art of cheating, picking and stealing.

11. The craft of lying, dissembling, and equivocating.

12. To omit many more; as the art of scoffing, reproaching, and vilifying virtue; here is taught the mysterious art of athiesm. And if you please to read that most excellent book, writ by Sir Charles Woolsey, well worthy of perusing, you may see what a kind of catechism the Athiests teach.

13. Here is also taught the black and hellish art of incest, sodomy, buggery; and all manner of beastly and unnatural lusts.

14. The art of sports; or all manner of unlawful games.

15. The art of mirth, music, and all kind of flesh-ravishing melodies, with filthy songs, and abominable romances, taught by ingenious lads of Peccatum's own tutoring.

That so he might their precious time abuse,
He doth assist and guide the wanton muse,
Which doth each day bring forth romances vain,
The poison'd froth of their infected brain;
Which only tend to nourish rampant vice,
And to prophaneness easy youth entice.

First, their statutes are very easy to the flesh, being wholly under the law of Sin, Looseness, and Sensuality; and how should it be otherwise, when Sin bears the only rule and sway? for it is he that reigns in their mortal bodies, whom they obey in every motion and lust whatsoever.

The chief judge, that hears and determines all cases of doubt and controversy that may arise, is Depraved Judgment; the other magistrates are Wilful-will, Deceitful-memory, and Carnal-affections; the recorder is Misled, Blind, and Evil-conscience.

As touching the privileges of the city Sensuality, they are very many; though I shall mention but two or three.

1. The inhabitants have free liberty to trade in any merchandise the city affords; and learn all the arts thereof, if they please.

2. To break the sabbath-day, and play at what sports or games they like best; or carouse it at taverns, ale-houses, or bawdy-houses, &c.

3. To violate all the good laws of God, nature, and nations.

4. To bring up their children in the same craft.

5. To reproach and vilify all that are godly or civilly honest, &c.

Lastly, to enter in at the wide gate (whenever they die) and go into the lake that burns with fire and brimstone, it being always open for them; but you must know, it is he that built this city, and is the chief governor thereof, who grants all these privileges; and that is the devil.

Now, as every city hath (likely) a stock or treasure belonging to it; so hath this also, viz.

1. A

1. A stock of infamy, that can never be exhausted.
2. A stock of filth and horrid pollution.
3. A stock of guilt, more than they can stand under.
4. The treasure of a rotten, diseased, and loathsome carcase.
5. A stock of all the threats, plagues, and fearful curses and comminations, that are contained in the Old and New Testament.

Lastly, a whole heap of wrath treasured up against the day of wrath, and revelation of the righteous judgments of God, &c.

There is yet one thing more, that I shall note, as touching the inhabitants of this city, viz. They are all soldiers, being trained up from their childhood, in all arts of war, to fight under the banner of the prince of Darkness, against the great God of heaven and earth, Jesus Christ, and the Holy Ghost; whose motions they are taught continually to resist also, against the light of nature. And lastly, against all good counsel, reproofs or exhortations, that any, in love to their souls, do at any time give them.

Yet nevertheless, a poor reader adventured to come to the gate of the city to say prayers, and give them good instructions; and, as it appeared, a great number seemed to attend upon what he said; but some good fellows (who were students in the art of drunkenness) observing his nose, when he had done, enticed him into the city, and got him into a tavern, and made him beastly drunk, while one of the sensual ladies allured him, by her bewitching stratagems, to commit folly with her, and I do not hear he has deserted the city ever since.

But at last, one Theologue, a godly divine, was sent by his blessed Master Jesus Christ to the city gate to preach the gospel to them, who cried without, and uttered his voice in the streets, in the chief place of concourse, in the opening of the gates, &c. How long, ye simple ones,

will

will ye love simplicity ; and scorers delight in scorning, and fools hate knowledge ? turn ye at my reproof, Prov. i. 20, 21, 22, &c. Unto you, O men ; I call, &c. Oh ! therefore leave your folly, and forsake your evil ways ; for that God, whom you every day provoke, is like to a consuming fire, and his wrath is kindled against you ; therefore if you do not quit this place, and fly to the city of refuge, even now whilst it is called to-day, he will bring his plagues and fearful judgments upon you.

But if any one of you bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my own heart, to add drunkenness to thirst ; the Lord will not spare him : But then the anger of Jehovah, and his jealousy, shall smoke against that man ; and all the curses that are written in this book, shall lie upon him : And the Lord will blot out his name from under heaven.

Oh ! You monsters of wickedness ; will you dare the Almighty ? can you prevail against the bosses of his buckler ? are you a match for him ? can you stand before his indignation ? I am come to call you out of this hellish city ; i. e. to leave your sensual and beastly lives, and accept of pardon through Jesus Christ. Oh ! Is there none that will lay down their arms, and close in with the tenders of grace ? for though you are thus wicked, and have done as many evil things as you could, Jer. iii. 5. yet there is mercy for you, if ye repent, and believe in Jesus Christ.

Look about you, for the Lord's sake ! Fire ! Fire ! Behold the city is on fire at one end ; also besieged by the wrath of God : You are all undone men and women, if you do not speedily fly out, save your lives.— You must turn, or die. How doth my soul tremble to behold what is coming upon you ! for a fire is kindled (saith God) in my anger : which shall burn unto the lowest hell ; and shall consume the earth, with her increase ;

crease; and set on fire the foundations of the mountains, Deut. xxxii. 22. And he spake to the same purpose, with great zeal, courage, and compassion; tears standing in his eyes, beholding their woful condition. But most of them did but laugh at him; and many abused him with shameful speeches: yet some few were wrought upon, and two or three, more especially, drew near to him, bewailing their perishing state: But withal told him, the city was so strong, they knew not which way to escape.

Now, when the rest were gone, he told them, there was a little gate, called Regeneration; which, if they could but find, they might get out: But they said, it was like, that gate was locked. Well (said he) though it be, yet there is a key which will open it, and that is, Prayer.

Then they, with many tears, and bitter sobs, cried to the Lord; and at last they found the gate, but it was a great while before they could find the porter who is appointed to open the gate; whose name is Faith in Christ: but yet their eyes being enlightened, by the Spirit of Grace, they got through the first wall, which you heard is Blindness of Mind: Then they came to the second wall, called Presumption; and looking about them, they saw divers other poor people just at their heels, thinking to get away also: But when they beheld this wall, they all stood still; for between these two gates, lies a large green field; (these green fields are the pleasures and honours of the world) and those people were resolved to abide there; concluding now, they were safe enough; resting wholly upon the mercy of God; and so were kept in the city, under some common illuminations of the spirit, which is the ruin of many thousands. For when their consciences are awakened, and they begin to be sensible, in some measure, of the woful state of fallen man; yet hearing of the infinite grace and mercy of God in Christ, they go no further, but remain in their sins, and never strive after the gate of Re-

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But if any one of you blees himself in his heart, saying, I shall have peace, though I walk in the imagination of my own heart, to add drunkenness to thirst; the Lord will not spare him: But then the anger of Jehovah, and his jealousy, shall smoke against that man; and all the curses that are written in this book, shall lie upon him: And the Lord will blot out his name from under heaven.

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generation ; and yet hope to be saved. But those three poor souls (before-mentioned) were under a more special and thorough work : For they called to mind, how Theologue had opened to them the nature of God's justice, as well as his mercy ; and that he would in no wise clear the guilty ; (and that they must therefore believe in Christ, and utterly forsake sin, and be born again, or else could not see the kingdom of God.) Therefore, they durst not presume upon God's mercy, whilst they remained in their sins ; nor trust to latter repentance, (which seldom proves true.)

Then they came along with the porter, to the third and last wall, called Unbelief ; which they no sooner beheld, but their hearts failed them : Wherefore they here stood still, and knew not what to do, fearing Apollyon would come out against them, and swallow them up quick (for his eye was fixed upon them all the while.) And now he bestirred himself to the purpose ; and indeed, threatened them, that if they endeavoured to go further, he would throw them over the wall into the moat, out of which few ever escaped with their lives.

Upon this they trembled ; yet looking back, they saw several persons were coming up to them, having also got over the wall of Presumption : But lo ! on a sudden, they perceived Apollyon coming out upon those poor creatures, and threw one or two of them into the ditch or moat of Despair ; and others he forced to retreat back again : But these three worthies, having heard of the virtue of Christ's blood, and the nature of gospel-promises, took fresh courage ; so that the gate that leads through this wall, was open also. Yet they had not power to venture through ; for one of them, more particularly, calling to mind his notorious, evil, and debauched life, he having lived a long time in the city Sensuality ; perceived the deep and dangerous moat, (through the gate) which, he concluded, he should fall into, and be

be undone for ever. But the other two encouraged and strengthened him as much as they could. But, alas! all would not do: And indeed they themselves were full of fears and doubtings. But it was not long before a most sweet and lovely lady, with her several daughters, whom they had met with some time before, and received help from, appeared to them, whose name was Grace; who bid them not fear: For, said she, here is my eldest daughter, Faith; if you can prevail with her, she will soon help you all through the gate of Unbelief, and over the moat of Despair too: And indeed, none else can do it.

But Apollyon understanding this, immediately most furiously assaulted them; yet Faith, by turning her shield against him, made him quickly fly away: And at last they were resolved to throw themselves upon the mercy of God, through the blood of Jesus Christ, and adventure over: And if, saith one to the other, we perish, we perish; there is nothing but death, if we go back, or remain here.

And thus they encouraged one another, and ventured it.

And Faith, that most noble offspring of God, through the holy Spirit, kept them from sinking; so that they all three escaped.

And just as they got over the moat, they espied a clear and lovely fountain, set wide open; Zech. xiii. 1. and Faith helped them to wash and bathe themselves therein; for they saw they were exceedingly polluted.

After this, they hastened away; as fast as they could go, towards a little town called Religion, which lies in the direct way to New-Jerusalem. But, Oh! with what difficulty did they pass along the country? for the enemy pursued them close; so that the first day they escaped the moat, they were forced to mount a mighty

mighty hill, called Opposition. And here they were stopped not only by sin and hellish temptations; but the country people were also stirred up by the enemy to turn them back, or hinder them in their flight. Yet they got up the mountain, and the next day they fell into a deep valley called Self-Denial: So difficult a passage it is, that but few are able to pass along; And yet there is no other way to New-Jerusalem. And presently, upon this, they came to a certain stile, which they perceived would also put them hard to it, to get over it, being called the Stile of Carnal Reason. Yet they not consulting with flesh and blood, made little of it.

But, alas! they were not gone much farther, before they came into an howling wilderness. And here they seemed for a while to be at a stand; there being so many turnings and by-ways: And the enemy, to amuse them, raised up several subtle imposters, to put them out of the right path; One crying, This is the way; and another, That. Besides, they were assured the wilderness had many deep and dangerous pits in it; and it was also very dark and dolesome; so that, if they had not met some time before with an able and sure guide, doubtless they had perished in this place. But Truth was their only conductor, whose counsel always (as it is contained in the Holy Bible) they resolved to take. So that they missed not their way. But it seems, two or three days after, they met with many lions, and other evil beasts; yet they past securely along, they have no power to hurt them; though, poor souls! they were possessed with great fear: But Faith vanquished their doubts, and desponding thoughts.

But yet the worst was not over. For lo! on a sudden, they were beset with thieves, who threatened to knock them on the head, but were restrained; yet

yet they robbed them of their clothes, and part of their money. But they calling to mind how wonderfully God had delivered them from Sin and Satan, mattered none of all these things: For now, to their inconceivable joy and comfort, they came into the sweet and pleasant way of the new covenant. And at last getting up upon the top of an high rock, called the Rock of Ages, they were safe enough: where they had a full view, when they looked downwards, of the miserable country Sensuality, from whence they came; and when they looked upwards, they saw, to the ravishing of their hearts, the glory of that heavenly country they were going to, and where they will arrive in due time.

But here at present, we must leave them; and pursue our history of the travels of bloody Peccatum.

C H A P. VII.

Shewing how Tyrant Sin, came in his Travels into the great Country of Commerce; where formerly stood a famous Town called Morality: And what fearful work he made there.

SIN, that cruel enemy, and destroyer of souls, having thus enlarged his territories, and settled all things in the great city Sensuality, and set part of his retinue and attendance, with many infernal spirits, to watch night and day, to keep all in carnal security there; was resolved, in company with Apollyon, to travel further: And, in a short time, he came into the country of Commerce; where stood in former times, that famous and honest town, called Morality; Which he took up a resolution to ruin, and lay flat to the ground; or, otherwise, by secret policy undo, or utterly beguile, or deceive all the inhabitants. Now,

this town, as I said, hath formerly been in great esteem, being a place of good trade; and many honest and well-meaning people dwelt in it: But this cursed traveller, it appears, had been in it of later times, before now; and by his subtilty, had made it a poor and despised village, and very thin of inhabitants: Yet was not satisfied, but designs to raze it, if possible, to the very foundation thereof.

But since he is got into the country, and hath also entered the town; let us observe his present enterprize.

First, He meets with one person that is very rich; and him he enticeth to augment his substance; to grind the face of the poor, by forcing them to sell their commodities under the market; (he understanding their necessities.)

And then he stirred up another, not to lend money to any, though in never such distress, without extortion, or unconscionable interest: Nay, and will have a pawn too, or else not a penny to be had.

Moreover, Some he enticeth to monopolize; or ingross commodities so into their own hands, that none might sell of that sort, to gain any thing by themselves but themselves.

Divers others, who, for a while, seemed sober persons, and might have lived still in the town of Morality, in good credit; he allured to lusts and wantonness; by which means he sent them to dwell in the city Sensuality.

Likewise many that were poor, he teaches to break their word and promises; and at last, their bonds and covenants; nay, and oaths too; and never left them, until he, by the aid of the Devil, had made thieves of them, and sent them to stand upon the highway.

And by this device many honest people have been

Also, some he caused, in several kingdoms, to deal unrighteously, and subvert law and justice; by which means, sad havock is made in the country of Commerce, and town of Morality, throughout the world; which caused the prophet to cry out of old,

For our transgressions are multiplied before thee, and our sins testify against us: For our transgressions are with us; and as for our iniquities, we know them.

In transgressing and lying against the Lord, and departing away from our God; speaking oppression and revolt; conceiving, and uttering, from the heart, words of falsehood.

And Judgment is turned away backward; and Justice standeth afar off: For Truth is fallen in the streets, and Equity cannot enter.

Yea, Truth faileth; and he that departeth from Evil, maketh himself a prey: And the Lord saw it, and it displeased him, that there was no Judgment.

Many he provoked to borrow money, and live high, when they know in their consciences, they are not able to pay it: And after they have run into many men's debts, they make a break of it; when they have not five shillings in the pound, perhaps, to offer their creditors.

Some others he causes, when far in debt, to confess Judgments, on purpose to cheat their neighbours.

And that which is the worst of all, he hath enticed many of later times, to shut up their shops, to make people think they were undone by the badness of the times and trade; and so were forced to call their creditors together, being willing, forsooth, to pay as far as they have; and that not above eight or ten shillings in the pound: When, in truth, at the same time, they were worth some hundreds. Alas! the whole design was but to cheat others, that they might enrich themselves.

But, by this device, many honest people have been undone;

undone; and by such too, whom they little suspected, would ever have been led by the Devil, to become the worst of thieves and robbers: For they out-do those who stand on the high-way; for these more secretly and insensibly, rob and undo the people they trade with. The common thief, men provide for; being aware of him, they know the better how to secure themselves.

Now, these are some of those projects Sin plays in these parts; whereby the country of Commerce is strangely spoiled, there being hardly an honest man in it: For, now a-days, no man knows who to trust nor trade with.

But, should I open all the ways, tricks, and inventions of Sin and Satan, by which the town of Morality is invaded, and like utterly to be spoiled; it would fill a great volume: The truth is, it is sadly battered down; and the streets are thin of people, as in a plague-time. Old father Honesty, and good-man Just-dealing, are both dead; so that, if you ask for either of that name, no body knows how to direct you. Commodities are praised by the seller, when he knows they are naught; and dispraised by the buyer, when he sees they are good. Unlawful profit is took; and yet cries the shop-keeper, I cannot afford it cheaper. And another, he cries, nay, and swears too, may be, he will not abate a farthing; and yet, perhaps, rather than lose his customer, he takes many pence, if not shillings, less: And all the time they perceive not the Traveller, nor Satan neither, standing at their elbow, prompting them thus to do; and laughing to see what a number of true slaves and vassals he has got in his country: For every one seeks to supplant his brother.

I might further proceed, and shew how Sin corrupts and preys upon most tradesmen and others, in city and country; and what subtle ways he hath found out to cover all their cheats: But that my bookseller hath

limited

limited my number of sheets; otherwise, I had furnished myself with the knowledge of such things, that might be very acceptable to many; though, possibly offensive to some, who would not have their hellish contrivances, in their trades, detected. But however, I shall at present forbear.

Moreover, this hellish traveller hath got another way to ruin such as dwell in the country of Morality, viz. by making them think, that when they dwell here, they dwell in the town called Religion; nay, they call it Christianity, and condemn all revealed or supernatural religion, or any point of faith that lies above reason: So that the doctrine and gospel of Christ crucified, and imputed righteousness, is divided, and accounted foolishness, by those deluded mortals, who wholly build their hopes of heaven upon the discharge of the duties of natural religion; some of these are called Deists, and others of them Quakers; both these are basely wrong and miscall morality, and make a Christ of it.

Now, Sin having done his worst in this place, and almost quite ruined the inhabitants, and left few of the ancient houses standing, and them so defaced too, that now it may rather be called Immorality, than by the name it was formerly known by, travelled farther.

CHAP. VIII.

Shewing how Sin, alias Ungodliness, came into the great city Babylon; and of the mysterious exploits and mischievous work he made there.

THE tyrannical traveller, Sin, alias Ungodliness, came at last to visit an ancient city, which above twelve hundred years ago he had erected, after a new
and

and mysterious fashion, in the confines of the vast country Sensuality; and it is called Great Babylon.

Indeed it was high time for him to haste to this city, it being the only place of security for him; for here he may have a pardon, they say, on easy terms, for all the villainy that he has done.

But, before I proceed to speak of the trade, customs and privileges of this great city, it may not be amiss to speak a little concerning the situation of the place, &c.

Know then, that the place, or chief seat of the king of Babylon, is built upon seven hills; where he hath been seven sorts of governments.

Also, by another mark the city is distinguished from all other cities in the world, viz. it is said to reign over the kings of the earth.

It is also called the mother-city, or mother-church; for you must know, it is a spiritual city.

Moreover, it is adorned with all manner of outward pomp and glory; so that there is not the like splendid mystical city in the world; and yet it is the city of Confusion; as the name of it signifies: And also called a great city.

It is in this city, that the blood of the saints and martyrs of Jesus is found, which was in former and later times, shed in great abundance; so that, in every street thereof, the blood hath run down like a great stream.

As to its foundation; it is, as they say, built upon St. Peter, not upon Christ; and yet St. Paul saith, Another foundation can no man lay than that which is laid, which is Jesus Christ, 1 Cor. iii. 11.

But, is this city Babylon indeed built upon Peter? Upon his person it cannot; that is ridiculous to suppose. Upon his doctrine, confession of Christ, and holy example, it is not; then it must be upon his defection: You know he denied his master. Oh! there the foundation was laid: For the truth is, Apollyon and Sin raised this
strange

strange and mysterious structure in the ruins of the outward court of the holy city, and built it upon apostasy, heresy, blasphemy, usurpation, Judaism, paganism, imperious decrees, decretals, canons, ceremonies, traditions, superstitions, and unwritten verities, or rather very lies.

Moreover, the walls of this city are strong, which are these following. 1. Ignorance. 2. Atheism. 3. Sensual Pleasures, Honours, Riches. 4. Pardons, Absolutions, Indulgence, Inquisition. 5. Blood, Massacres, Persecution, Cruelties, Fire and Sword, &c. 6. Civil, Ecclesiastical, and Universal power, or pretended supremacy over Emperors, Kings, Princes, Nobles, Churches, and all nations and people of the earth. 7. Infallibility.

It is needful also for you to know, that Peccatum hath much work to do in this place; for as he, by subtil and mysterious working and aid he had from Apollyon, did first erect it; so doth he still uphold, strengthen, and repair; for it hath in these later times gone somewhat to decay, by means of the great wars that have been made against it by the Lamb, and his followers.

Now, that which Sin, by craft and subtilty, hath done to raise its fame, and enlarge its borders, was, partly the great miracles, as is said, he wrought in the midst of it, to deceive the poor, ignorant, and blind inhabitants, which indeed were the strangest that ever were heard of in the world.

But that which spoils all, is the epithet the holy Apostles give them, viz. by calling them lying signs and wonders; what kind of miracles they are, you have them recorded in divers treatises; to which we shall refer you.

But, this is not all his business in this place; for he is employed by Apollyon, to teach and instruct the people in many strange articles of faith, that so he may

appear

appear a complete mystery of iniquity; some of which here follow.

1. That the inhabitants may swear, lie; nay, and forswear themselves (if it be to promote the good of holy church) and yet be true men.

2. They may contrive rebellions, murders, and treasons, and yet be as innocent as the child unborn.

3. They may be filled with, and make a trade of excess and drunkenness, and yet be the patterns of sobriety and temperance.

4. To commit gross idolatry, and yet be the true worshippers of God.

5. To commit fornication and adultery, and yet be spotless, and pure in heart, and good Catholics.

6. He teaches the king of Babylon to elevate himself to the highest pinnacle of pride, even above emperors, kings, and princes; nay, above Jesus Christ, and God the Father, and yet to be so humble, meek, and lowly minded, as to be content to be called, The Servant of Servants.

7. To slaughter, kill, and barbarously murder men, women, and children, that dare not be so wicked and blasphemous as themselves, and yet be full of mercy, tender pity and compassion, as an apostle, shepherd, vicar, and successor of the meek, and lamb-like Jesus.

8. To cast the truth to the ground, deface God's law, and burn the Holy Bible, and yet be the true witnesses to it, and maintainers of it.

9. To foment wars and broils in most nations, and contrive the ruin of many kingdoms by fire, sword, and cruel devastations, and yet be as harmless as doves to all mankind.

10. For a people to be confederate, and join in with and be guilty of all these unparalleled villanies and rapacious murders, and yet be the holy Catholic church of God, the pure and spotless spouse of Christ, his harmless lambs, the only orthodox Christians, and true followers of the primitive saints.

11. To

11. To say, the church cannot err, though God and all the world knows, there are not such great errors in principles, nor like enormities, cursed actions, cruel and immoral practices in the world.

12. But the greatest mystery of all, Peccatum teaches their priest, viz. by a charm of five Latin words: i. e. Hoc est enim corpus meum, to transubstantiate a wafer-cake into the real body and blood of Jesus Christ; and this breaden-god the inhabitants eat, even flesh, blood, and bones, and so like strange Canibals, devour their Maker; and though it be utterly against reason, and contradicted by all the five senses, as well as scripture, yet must be acknowledged to be nothing else than what we before asserted; and those who will not believe it so to be, and adore it with the highest degree of divine worship, which is proper to God only, must be anathematized, if not burned at a stake.

You must know, that here is also a market kept every day in the week; where there are many choice commodities sold.

The merchandises of this city are very rich; as you have them laid down in holy scripture, viz. The merchandise of gold and silver, precious stones, pearls, fine linen, purple, silk, scarlet, and all sweet wood, with all manner of vessels of ivory, and all manner of vessels of precious wood, and of brass, iron, and marble, cinnamon, odours, ointments, frankincense, wine, fine flower, wheat, beasts, sheep, horses, chariots, slaves, and souls of men, &c. Rev. xviii.

If you do but observe the last commodity, you cannot but say, they trade in things of great worth; for what is more precious than the souls of men.

Also, here is to be had that staple commodity of the whole city Bablylon, viz. pardons, and indulgences of all sorts and sizes, for all, and all manner of sins, of whatever shape, scantling, or complexion they be, (on easy terms) whether past, present, or to come; also a certain

certain release for souls that have lain long in the searching flames of Purgatory.

Moreover, at this fair or market, are rare shows or sights to be seen; yea, such rarities, that the world cannot afford the like, viz. part of the cross on which our Saviour was crucified; the tail of the ass on which he rode to Jerusalem; great store of the Virgin Mary's milk; also the very thread, work-basket, scissars, and needles, which she used in making Christ's seamless-coat, &c.

If Rome can pardon sins, as Romans hold;
And if those pardons can be bought and sold,
Were't a sin to adore and worship gold?
If they can purchase pardons with a sum,
For sins they may commit in time to come,
And for sins past, who would not haste to Rome?

But Oh, the plaguy thing of being poor!

For is it not a lamentable story,

For want of gold, to lie for evermore

In hell, or at the least in purgatory?

Out of which place can never come the poor;

No, nor the rich, without they'll waste their store.

Lastly, The enemy teaches the inhabitants of this great city, the rare art and mystery of Equivocation; by which he is had in great veneration amongst them.

Besides, he is, you must know, a rare politician, being the chief agent, to carry on, and contrive all the dark and bloody intrigues of state amongst them.

But, since I hear he is very busy to stir up, and push on another great war against the holy seed, and city of God, we will at present say no more of his wonders and strange projects here; but follow him in his Travels, in carrying on of his next grand enterprize.

But to the hearts of such who love Zion, this let me note by the way; i. e. it is not doubted by most of the faithful, but that the fall and utter overthrow of this great Babylon is at hand; and then shall Zion be delivered: And the same hour there was a great earthquake,

quake, and the tenth part of the city fell; Rev. xi. 15. When she saith in her heart, I sit queen, and shall see no sorrow, nor have loss of children any more; then in an hour shall her judgments come upon her.

CHAP. IV.

Shewing how Peccatum, alias Ungodliness, came against the town of Religion (otherwise called Sion, or the city of God) with a great army of a mixed people, and besieged it: Moreover, how he met with True Godliness, and a noble citizen of Mount Zion, called Thoughtful, and what discourse passed between them; with the strange, politic, and bloody stratagems the Tyrant used to destroy the Holy City: Together with a compendious description of the situation, foundation, trade, and privileges thereof, and by what means it holds out against all the powers of Darkness.

UNgodliness having not yet done his Travels, though he had settled matters pretty well in Great Babylon, ranges about, and destroys wonderfully in every kingdom and nation; neither doth he spare any, where, either by force or fraud he he can prevail; pitying no sex nor degree of people, high nor low, noble nor ignoble, rich nor poor, old nor young; for such is his impudence, that he assaults the prince upon the throne, as well as the beggar on the dunghill; insomuch, that he, as it is said, hath got strange footing or entertainment in the courts of emperors, kings, and many other mighty ones of the earth, alluring them by his policy, to take up arms for him; and having by this means gathered together a vast and prodigious army, resolved to enter upon his last grand and main enterprize, which was, to besiege, attack, utterly rase, and lay desolate the holy City; which, by gracious Providence,

Providence, hath in these latter times been rebuilt, &c. And now you must know, that this army doth consist of, or is made up with people of divers nations; as Turks, Tartars, Mahometans, Babylonians, Atheists, and a multitude besides, brought out of the great country and city of Sensuality, with another sort of dangerous enemies: of which we shall speak more hereafter.

Never was Sin and Ungodliness raised up to higher pomp and grandeur than he seems at this time; for lo, now he is mounted on horse-back, as a glorious conqueror, leading the numerous hosts like a victorious general, or commander in chief, under Apollyon, king of the bottomless Pit; having thousands of thousands following him, with great shouts, music of all sorts, and loud acclamations; crying, Great is Diana of the whole world.

As touching the martial or warlike order they march in against Mount Sion; take this briefly.

Paccatum leads the van, being himself more than an hundred thousand strong.

Next to him marches Apollyon, mighty Beelzebub, and Lucifer, heading three great armies, composed of different kinds; yet all cruel enemies to this city.

The first consisteth of the riches of this world; by which thousands have fallen.

The second of honours and sinful preferments.

The third is filled up with vain delights and pleasures.

They are also called by three other names, viz. The Lust of the Eyes, Lust of the Flesh, and the Pride of Life.

After these, a man adorned in cloth of gold, with a tripple crown on his head, and for a sceptre, a brace of keys in his hand; who I take to be the great king of Babylon; with a glorious retinue of cardinals, patriarchs, bishops, abbots, friars, monks, nuns, seminaries,

ries, jesuits, and a number more following him, with a great train of artillery; as merit of works, limbus, purgatory, pardons, indulgences, vows, prayers to, and for the dead; penance, holy-water, pilgrims, auricular confession, extreme unction, lamps, candles, torches, tapers, oil, salt, spittle, crucifixes, beads, holy garments, signs, gestures, canons, customs, and the Lord knows what besides; as blood, slaughter, massacres, stake, fire, and sword.

Then comes the Grand Seignior, or the proud and blasphemous emperor of Turkey, attended with his chief Musti, and a multitude of other inferior priests, with their Alcoran in their hands, and a great army at their heels, with swords, and other slaughtering weapons, swearing by their beards, what they will do to such that oppose them; being all true sons and vassals to Apollyon, and this dreadful enemy Peccatum.

And then after these, an army of fair ladies, dressed up in sumptuous apparel, and in the newest mode the city Sensuality hath of late found out; as spotted faces, naked breasts and shoulders.

And with them a number of debauched lads out of Youthshire, armed cap-a-pee; being as true as steel to the interest of their beloved leader, and very expert in all stratagems of war, against God, Christ, and true godliness.

Moreover, besides these, a bloody and treacherous brigade, who lie in secret ambuscade, who are as dangerous as any of the rest, called inbred Corruption.

In the rear marches two regiments; the first being made up of a base sort of varlets, called Renegadoes, being such who have deserted the Lord Jesus Christ, and the holy city, and joined with the enemy, who are become as cruel adversaries as any in the world.

The last was a regiment of strange people, hardly two of them being alike, and their manners and customs were as various: They came out of a town which lies

on one side of the city of God, called Heresy: being rotten at heart, and corrupt in the fundamentals of the true Christian religion; holding almost every abominable principle that hath been broached by the Devil in any age of the church, &c.

This war being proclaimed, and all the forces of hell and darkness mustered, a council was called to consult about the best expedients to carry it on: And there being neither power nor policy wanting, what can we think should be the issue of it, but ruin and slaughter to the holy seed?

Now the great design on foot, it is thought, is how to kill the witnesses: But Apollyon judged it fit at this juncture, to send Peccatum, as a subtle spy into the city. First to see if he could, by treachery, get the gates open to his armies, &c.

The instructions he received were as follows:

Apollyon. Dear Peccatum, though our armies are ready, and all things promise fair, yet great part of the work will lie upon thee and I: And indeed thou must now bestir thee; for the inhabitants of this city are many of them expert in war, and are not ignorant of our devices: Therefore this must be done:

First, Let us chuse advantageous seasons to assault them.

Secondly, Manage your arms in such methods that suit best with our craft and policy.

Thirdly, Pitch out fit instruments to carry on our design.

I. As to proper and advantageous seasons: This is that which gives facility and speedy dispatch to a business. I have often took men here, because they know not their time: A small strength will do at one time, that a far greater cannot at another.

1. Therefore, when any are newly wrought upon by the grace of God, or a new convert is made, then bestir thyself; for indeed the cry of the new creature gives whole

whole legions of us devils an alarm; Alas! their strength then is weak: See if you can lead them into error, or puff them up with pride, or drive them into despair, by laying before them their former evil lives.

2. When we see any attended with great afflictions; this is like a blind, solitary lane, where we as thieves may easily beset them; and when they are robbed of all their worldly comforts, let us tempt them to impatience, and to conclude God hath forsaken them, and then their business is done: When the city wants provision, or is greatly straitened, then let us sound a parley.

3. When they are about some notable enterprize, for God's glory, then thou must be as an adder in the path, that biteth the horse-heels, so that the rider shall fall backward. Thus I hindered Joshua, by holding his right hand, which is the working hand: We must prevent that enterprize, by raising up some difficulty or another.

4. When they are in the presence of some fit object, to enforce our temptation, that is our time: Thus I caught Eve, when she was near the tree, and had the fruit thereof before her eyes.

5. When they are asleep, idle, or off their watch, doubt not but this way we may surprize the city, and their souls too, with much ease; for thus thou and I overcame David and the foolish virgins, &c.

6. We must beset them after great manifestation of God's love to them; for they shall neither be able to bear well his frowns, nor his smiles, if we can help it; for we may make the one like to warm gleams, to bring up the weeds of corruption, and the other like sharp frost, to nip and kill the bud of their hopes, grace, and great expectation.

7. Let us come upon them when they seem secure, flourishing in the midst of peace, plenty, and prosperity; for that way we destroyed the children of Israel, when they

they came into the land of Canaan, and thousands more in every nation.

8. It is good to assault them before they have learned the crafty use of their arms; an unexperienced soldier is soon brought under.

9. We must be sure to come upon them in the night of God's withdrawings: When their general is absent, let us be present; when he hides his face, we will soon shew our heads.

10. Lastly, At their dying hour; for if we cannot do our work before, let us strive to do it then, for this is the last cast for the game: Now or never.

11. We must use our utmost craft in managing our assaults. Therefore,

1. Let us find out their natural inclinations and dispositions; there is one sin or other that easily besets them; and where the walls of the city are weakest, we must raise our batteries: Thou mayest get in at one place, when thou canst not at another. I need say no more; observe this well.

2. As need shall require, hang out false colours, and pretend to be as much for real sanctity, as the best of them; but when all is done, cause them to rely upon it; for this way they will become over-righteous, and so destroy themselves.

3. We must continually get intelligence of their affairs: Let our eyes be upon them at home or abroad; so that nothing may be wanting on our parts, at any occasion, to help on their commission of evil, or omission of good: That which seems a mole-hill in the way of their duty, let us make a mountain; if we can keep them from their temple, we may soon bring them to our synagogue.

4. Let us make our approaches gradually; we must not ask too much at first: A few may be let into the city, when a great army cannot; thou mayest persuade them to go with thee a mile or two, though not

to the end of thy journey; shew them first the object, and afterwards tempt them to desire; thou mayest get in thy foot, where thou canst not get in thy head.

5. We must (if possible) unarm them however, take away their sword, though we cannot their shield, that they may not wound our friends, though we cannot slay them. Our Babylonian armies are excellent artists at this sort of fighting; if they can but enter the city, they will soon rid their hands of this weapon, so that they shall never cut their fingers more with it; in the mean time, we must render it insufficient, or blunt the edge as much as may be, and magnify the light within, or unwritten traditions above it, that it may do the less mischief.

6. Let us sometimes retreat in policy, when we are in a fair way to get the victory. We unclean spirits sometimes seem to go out of men, when our design is to return seven times stronger than before; if thou canst but persuade them to love thee, I am content they should in part leave thee; for I had rather see thee in their affections than in their conversations.

7. We must never raise our present siege, till we have starved them: No better way in the world to deal with these enemies, than to cut off provisions, and other recruits from coming to them.

8. Let us destroy, if possible, their bold leaders, who so oft sally out of the city upon us, and either by force or flattery bring them to lay down their arms, and then the rest will be afraid; when the pillars fall, the house will follow.

9. It is one great part of thy work to endeavour to break their ranks, and put them into disorder; for then thou wilt with ease conquer.

10. Also cause some of them to lag behind, or straggle from their colours, and not regard the sound of the trumpet, neither call nor alarm; for such will quickly become a prey to us.

11. But above all things, if possible, spoil that plaguy engine that mauls us so fearfully; (I mean Prayer and Fasting) let us do what we can to make that of little use, or keep them ignorant of the damnable hurt it hath done us; or blind their eyes, that they may not know how to mount it upon the wheels of Faith; or else quench the Spirit which should give fire to it.

12. Do all thou canst to force them to mutiny; if we can divide them, we shall soon devour them; and indeed we have pretty well herein succeeded already.

III. We must make use of fit instruments to carry on our designs against them.

1. We must employ men of parts and policy, who have depth of reason to argue them out of their religion. A bad cause needs a smooth orator. Alexander the copper-smith, of old, did me much good; I matter not what harm a Paul sustaineth.

2. Let us set on some grave, wise, and old apostates to attack them; for hardly better champions, nor truer drudges have we to do this service for us in all our armies.

3. We must look out some rare wits, that are well skilled in the art of calumny, to load them with reproach and infamy, to render them odious to the vulgar, and thereby hinder others from siding with them; we have whole regiments of these boys at hand.

4. Make use of a husband, a wife, a landlord, or such like persons, to allure them to our party; for they, doubtless, will have the greatest influence upon them, &c.

The hellish lecture being ended, the tyrant hasted towards the city; but lo, before he came very near he chanced to hear one cry, Which is the way? and another, O, how may I find the city of God!

At last this cursed traveller told them he could direct them: For, said he, I have often been in this city, and know the way very well. But instead of directing them

them in the right way, he set them in a broad road, which at last brought them into the great city Babylon. After him came another; but Apollyon cied, let him go into the town also; for I perceive he bears the world on his back, and hath a secret love and liking to thee too; it is only a troublesome fellow, one Conscience, that hath scared him to fly from the wrath to come, or else the fool would have a name, &c. It is somewhat of such a nature that causes him to seek a dwelling here; for his will and affections stand true and firm to us; and let me tell thee, he will e'er long haste as fast out of this city, as now he seems to hasten into it; and then we shall gain by this means exceedingly.

1. For if he deserts religion, and lies out of the city of God, he will rejoyce all our good friends; and open their mouths wide against all the inhabitants of this place: For we will make them conclude and swear too, that all the rest are like him, viz. carnal and covetous persons, and such who love the world above Christ.

2. If he returns back to the city Sensuality, he will thereby declare, that the pleasures, honours, and riches of this world are better things, and rather to be chosen, than whatsoever he could find in the city of God; or if he go into the city of Babylon, it will be of like importance to us, and as much for our advantage every way.

3. Moreover, by this act of his, we shall stumble divers souls, who have thoughts to go thither, and utterly stifle their convictions in respect of duty and obedience to the laws and statutes of that place.

4. It will wound and grieve the hearts of our enemies, the inhabitants I mean of mount Zion.

5. It will also weaken their hands too, and so make the place the more easy to be taken; for there is, (I must tell thee) multitudes of this sort got in among them, that I shall make the city too hot for, e'er I have done.

6. This

6. This will cause religion also itself, to become very contemptible.

7. Hereby he will, which is more than all, dishonour God; and cause him to cast him off for ever.

8. And so we shall devour him, and all such at our pleasure.

9. Also, hereby he will wound his own soul, and be set on the ready road to sin the unpardonable sin, which we cannot cause every one to commit.

10. And lastly, It will also greatly rejoice all us devils; for we love to see mankind guilty of our sin, which was apostasy, and so fall under our condemnation; And indeed there is nothing like this, makes them more conformable to our image: At the hearing of these things, the treacherous master let the man go quietly in.

But, behold, on a sudden, came another who had an honest heart, whose name was Neophitus, a young Christian; but O how did he bestir himself to block up his way; so that he was in a maze, and greatly feared he should never find the city; but whilst he was looking this way, and that way, seeing many cross turnings, he saw two or three men coming towards him; now, who should these be, but True Godliness, Theologue, with most noble and renowned Thoughtful; who were come, it seems, to direct poor strangers the ready way to the city of God? Now Godliness perceiving the poor young Christian amazed, asked him what he ailed? Ah, Sir, said he, I would fain go to mount Zion, that holy city; and here is a traveller that hath so confounded me, that I cannot find the way to it; with that the heavenly prince being full of holy zeal, cast an angry look upon the enemy, and spoke to this purpose: O, full of all subtilty and all mischief; thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of God? I have heard of you in my travels, and

I have now met with thee, I shall tell you news will make you tremble before I leave you.

Ungodli. Sir, you seem very hot, and have not lost your spirit I perceive, though you have met with no better entertainment abroad where you have been.

Godli. I thought how you would insult over me; you shew from whence you proceed: Sir, it has been through your deluding and ensnaring wiles, that I have been so slighted: You and your hellish master have put me into such a disguise, that most of the inhabitants of the earth do not know me; besides, you have put out all their eyes, and filled their heart with bitter enmity against me; but do not suppose I am therefore discouraged, or think the worse of myself; for I have met with as good usage as my master Christ did, when he lived here on the earth. I do not doubt but you have met with entertainment to your master's content.

Ungodli. In truth, friend, thou sayest right, all the world is in love with me; and their doors are wide open to me, wherever I come, and doth this grieve you.

Godli. It would be strange, should I rebuke you for swearing and vain-glorying; but do not wonder, if I am troubled to hear of your great success in your soul-undoing travels.

Ungodli. You want a cordial; the news I tell you makes you sick: But why should not I be as true to the interest of my great master as you are to yours? Sir, I cannot do otherwise.

Godli. I know indeed your nature is such, that if you should cease serving Apollyon, your hellish prince and sovereign, you would lose your very being: But that will not serve your turn.

Ungodli. I know not what you mean; but if you please, let us discourse a little about our travels. What is the reason I am so generally embraced, and you slighted?

Godli. I

Godli. I have given two reasons of it already; and for the sake of this poor young Christian that is by, I will discover other causes and grounds of it.

1. First, It is because you seek in all your travels, how to please and gratify the flesh; and I contrarywise teach them to crucify the flesh, and keep it under, and make no provision for it, to fulfil the lusts thereof.

2. You teach men to mind the good only of their bodies, and never regard their souls: But I tell them, they must prefer the good and well-being of their souls, a thousand times above any thing they judge may be for the delight or profit of the outward man: Because it is worth more than all the world.

3. It is because you, by help from your master and their own deceitful hearts, have made mere brutes of millions of them, as if they were created for no other end, than to please their sensual appetites.

4. It is because the presents you offer to them, agree and suit so well with their evil and depraved natures, which can only savour such things; but my dainties none can relish but by Faith, which only belongs to the new creature.

5. It is because your things are present things, to be had and enjoyed now; but the best things that I offer them, are not to be had till hereafter.

6. In a word, it is because you have so hardened their hearts, and blinded their minds, by appearing to them in a disguise, that they, poor creatures, generally take you to be a friend, though the worst enemy to them under the heavens, designing nothing less than to destroy and damn their souls for ever.

7. Lastly, It is because the blessed Sovereign hath, for reasons best known to himself, hid the things of which I speak, from the greatest part of mankind, and only revealed them to a few, Mat. xi. 25.

Ungodli. I am glad you have no more to say, you enemy of hell; I see how odious you render me:

what

what I have done, I will still do ; and under the same disguise I have appeared, I will appear ; and I have put you into a disguise too, and could tell you, fool, that this is one reason you are entertained by no more ; I have put you into a seditious, factious, ignominious, contemptible and melancholy one ; and in it I will keep you in spite of your teeth, do your worst, Sir ; I regard you not, since I am beloved by emperors and mighty potentates of the earth ; I shall never be without credit ; and whilst I have so many wise and learned ones to plead for me, and take my part, I warrant you I shall make your company thin enough. If that will not do, you know I have another way to deal with your favourites ; my slaughtering boys and weapons are ready for them : And though you think, it is like, to get this youngster out of my clutches, you will find yourself mistaken ; for I in the face of you and your two champions, will shew you some of my skill.

Godli. Silence your blasphemous tongue, I will try about with you, and it shall cost me my life, and the life of my two servants, but we will safely conduct this honest soul to the city of God.

Ungodli. Hey boys, up go we ; by mighty Beelzebub, I will to it then ; come, doubtful soul, be wise, and venture no farther ; do not you see how many cross ways and turnings there be, &c.

Neap. I am at a loss indeed ; but I hate you, for what I have heard now from you.

Godli. Child, here is a blessed directory for thee, that shews thee the way plainly ; (with that he put a bible into his hand) and Theol. opened the meaning, and gave him the true sense of it, so that he plainly saw, that the way, more generally, was Christ himself as mediator, 1. As a priest to die for him to appease the wrath of God, and satisfy justice. 2. As a king, to subdue this tyrant Sin, and to rule in him, and

reign over him, according to those holy and wholesome laws and ordinances, contained in that book, which he held in his hand. 3. As a prophet, to teach and instruct him. 4. As a holy example or pattern to imitate and follow. But more particularly, he saw the way into the city was by faith alone; then he rejoiced and praised God.

Ungodli. Do you rejoice, friend? I will assure you, your danger is great, if you go further; for there are mighty armies coming against this city. Though you think all your dangers are over in your isle; alas! I have many thousands of brave Romish boys ready, my popish schools and seminaries are not few; swarms of jesuits and priests are now in London, waiting the good hour: Nor do they fear, though they are discovered and threatened; for they have more mighty lords on their side than most dream of, you know not what is near.

Godli. Regard not what he says, we have a good God on our side, and a gracious King, and a watchful parliament: Besides, their fresh designs are discovered, and the time of Babylon's fall is just at the door; they and such that side with them, are but digging a pit, into which they shall suddenly fall; but let it go as it will.

Godli. Do not regard him in this thing, who can harm thee, if thou be a follower of that which is good? They cannot take away thy God, thy Christ, nor thy peace from thee. Do not fear; for God hath promised to be a wall of fire round about it, Zech. ii. 5.

Neop. Come, Sir, let us go.

Ungodli. Go! you are not mad, are you? Some thousands of people have deserted the city; and is this a time to go thither?

Godli. It was so, because they were never quite out of love with this vile enemy, nor thoroughly converted; but hark! because Demas leaves this city, must

St

St Paul do so too? Or, because many forsook Christ and walked no more with him, shall his holy Apostles forsake him? Or, because the greatest part of the world go in at the broad gate, wilt not thou go in at the strait?

Neop. God forbid, Sir; this traveller is, I see, a deceiver.

Ungodli. Do not abuse me; I am thy friend, and would have thee pity thyself; for this city no man regardeth.

Godli. You are his enemy and a murderer: Poor soul, this is the same that was said of Zion of old time.

Ungodli. The laws and ordinances, friend, are very hard and difficult to keep.

Godli. They are hard indeed to the flesh, yet to the spirit very sweet and easy, and not grievous, as the Apostle testifies; nor to the flesh so hard neither, as was the service and work Jesus Christ performed for thy sake; for, by them is thy servant warned, and in keeping of them there is great reward.

Ungodli. There is salvation to be had, Sir, without the walls of this city.

Godli. There is no promise of salvation made to those who sin against their light, and willingly refuse to follow Christ: The promise runs to the obedient soul, to them that obey him, to them that keep his commandments; besides, without are dogs, forcerers, whoremongers, murderers, and whosoever loveth and maketh a lie, Rev. xxii. 15.

Ungodli. Come, say what you will, they are poor, mean, and despicable people who are within in the city; how many noble, wise, and mighty men after the flesh have their habitations there?

Godli. Thus the Jews said of old, have any of the rulers, or the Pharisees believed on him? but this people, who know not the law, are cursed, John viii. 47, 48, 49.

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Though they are outwardly poor, many of them, yet they are inwardly rich; poor in temporals, but rich in spirituals. But hark, hath not God chosen the poor of this world, rich in faith, heirs of the kingdom which he hath promised to them that love him? James ii. 5. Besides, there are some rich and honourable, and have been in all ages, who dwell in this city; St Paul doth not say, not any mighty or noble are called, though he says, not many, &c. 1 Cor. i. 26.

Ungodli. The greatest part of the world value other cities far above it.

Godli. The whole world is said to lie in wickedness, and the greatest part of it are deceived by this cunning impostor, and hence it is they love darkness rather than light; the way is narrow and the gate strait, that leadeth unto life, and few there be that find it.

Ungodli. Alas, the inhabitants are at variance, the city is divided, and they love not one another.

Godli. I must confess, now thou hast hit it; this is too true, but what though? When was the true church without divisions? Was it not so with the Corinthians?

Ungodli. Say what you please, they are all but a company of schismatics and vile heretics.

Godli. Soul, regard him not; the papists always after this manner charged the saints and servants of God, because they left their polluted synagogue: It is one thing to be accused thus, for leaving the true religion, and church of God; and another thing to bear this brand, for forsaking and separating from a false faith and church; for so all true protestants ever affirmed and maintained the church of Rome to be: After that way you call heresy, so I teach men to worship the God of their fathers, &c.

Ungodli. Come, come, friend, if you will be so venturous to go to this city, you will not be able to abide there long; and if you subject to gospel-ordinances, and become a citizen of Zion, and afterwarde fall away
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and desert the place, your state will be sad; for then you will not only bring up an evil report upon the city, but also must perish for ever; for there will remain for you no more sacrifices for sin.

Godli. Let not this frighten thee, poor soul; for God hath promised to put his fear so into thy heart, that thou shalt not depart from him: His covenant is an everlasting one, ordered in all things, and sure; and whom he loves, he loves to the end, &c. The very same whom he calls, he also justifies; and them whom he justifies, them he also glorifies. Christ gives to all his sheep eternal life, and none of them shall perish, nor can any pluck them out of his hand.

Ungodli. Friend, you are a vile sinner, and not worthy to have a dwelling in the city of God; for the truth is, it is a lovely place, and too good and honourable for such as you are.

Godli. What a serpent is here! One while it is a bad city, and not worth regard, and what not! and now it is so good, he would persuade thee, thou art not worthy to have a dwelling in it: Suppose it should be so, wilt thou therefore refuse to go thither?

Ungodli. If thou steppest one step further, I will raise all the forces of Hell upon thee; my armies are approaching to my assistance: What sayest thou? wilt thou submit thyself to my mercy, and be subject to my authority?

Neop. Blessed be God, I fear thee not, I have found out this day mine enemy: Thou child of the Devil, dost begin to threaten me? I yield myself conquered, but not by the force of thy army: come, holy prince and brethren, let us go to mount Zion; it is the city of my Father, of whom glorious things are spoken. O how I long to be there! Pray let us be gone. Then they all fell a singing of psalms of praise and thanksgiving to God; which the grim monster perceiving, began to rage fearfully: But True Godliness seeing what

a rage he was in, called to him, and told him he had sad news to acquaint him with.

Ungodli. What is that?

Godli. What? for certain there is a warrant signed and sealed, and already gone out against you to apprehend you, and bring you to the judgment seat.

Ungodli. Who shall try me?

Godli. You shall hear that 'ere long.

Ungodli. A pretty story!

Immediately all the powers of Hell vanished in great disorder; and the three noble worthies, with the heavenly prince (True Godliness) went on with much joy, and got all safe into the holy city; of which I shall give you a brief description.

CHAP. X.

A compendious description of mount Zion, the city of God, that is besieged by the powers of darkness; together with the reasons why it holds out still.

FIRST, as to its situation, it is very beautiful, being built upon that firm, and everlasting Rock, Jesus Christ.

As to the laws and statutes of it, they are all contained in Christ's New Testament; the holy scripture being the great Magna Charta of the church.

As touching the government of it, the Lord Jesus is chief or supreme ruler, judge, and lawgiver, of this spiritual corporation; and under him are bishops and deacons, &c. who are appointed by him to administer justice and righteousness to all its inhabitants.

The trade or merchandise of it is better than the merchandise of gold, &c. They all deal in one and the same commodities, fetching their riches from afar, where

where their blessed correspondent, Jesus Christ is; and makes them glorious and quick returns. They deal not in any prohibited, counterfeit, nor corruptible goods.

As to the nature of this city's commodities;

They are of a soul-enriching nature, their worth not to be valued.

1. The Truth, which is the first that is offered to sale whilst the market lasteth; which there is fear indeed will end 'ere long. Buy the Truth therefore, and sell it not.

2. The second commodity is, The gifts and graces of the Spirit.

3. The Pearl of great Price, worth ten thousand worlds.

4. Now, as the trade and commerce of this city lies principally in merchandise fetched from afar, so there is also a glorious river which runs through every street, which is navigable, by means of which all those glorious commodities are conveyed to it, whereby the city is wonderfully enriched: Now this river proceeds from the throne of God and the Lamb, and is as clear as crystal; the nature also of the water of this river is admirable.

As touching the privileges, franchises, and immunities of this spiritual city, as they are great, so they are good.

1. Freedom from Sin, i. e. from the guilt, filth, power, and punishment thereof, which comprehends pardon of iniquity. This freedom cost dear; no less than the price of Christ's most precious blood. Also, it is a sealed freedom, sealed by the holy Spirit. Thirdly, it is a lasting freedom, never to be revoked by the giver, nor forfeited by the receiver; I will remember their sins no more. 2. Privilege, is union with God. 3. Justification. 4. Sanctification. 5. Adoption. 6. Acceptation. 7. Free access to the throne of grace. 8. Com-

8. Communion with the Father and the Son. 9. Fellowship with saints. 10. Peace of conscience. 11. Joy in the Holy Ghost. 12. A glorious habitation in this city. 13. Divine protection, or sure refuge in God. 14. A right to the city stock, which is the unsearchable riches of Christ. 15. Among many other things respecting the city stock, these three are comprehended. 1. A right to all the prayers made there. 2. To the promises that belong to it. 3. The stock or store of spiritual provision laid up in it; God having said, he will satisfy his poor with bread. 16. Liberty, or a proper right to come and drink of, and wash in, and have all other blessings of the river mentioned before. 17. A right of voice in choosing all sorts of officers. 18. The benefit of the city-guard, which are an innumerable host of angels. 19. An assurance of eternal life. 20. Lastly, When they die, to go to Christ, or to have an dwelling-place with the glorified saints above.

But let this be premised, That none but true citizens are to have these privileges. If any get in by policy, whose hearts are not right with God, let such know, they have no right in these matters.

Now, the reason why this city holds out, notwithstanding it is, and has been long besieged by these mighty armies, who seem to come up on the breadth of the earth against it, is;

1. Because, though it be but a little city, comparatively to the city Sensuality and Great Babylon, yet it is a strong city, being, as you have heard, built upon a rock, and the throne of God and the Lamb is in it: God dwelleth in Zion, sing praises; it is the habitation of his holiness.

2. Also, in it is a strong tower, which is the name of the Lord; and this tower is furnished with glorious artillery, and other military engines of war, to keep off, and destroy the assailants; for from hence the Almighty distributes death, pestilence, and famine, by which he makes

makes dreadful desolation and havock amongst the proud enemies, and all graceless rebels that come against it: The murdering cannon never roared out more horror and amazement to mortals, than doth the wrath and vengeance of an incensed God from hence, upon all the powers of darkness: He has his hailstones, and amazing thunder, with coals of fire, and dreadful arrows, which he now and then lets fly like lightning, to make the inhabitants of the earth to tremble. Oh! this is the place of security in the day of trouble; and woe to all them that fight against mount Zion. Doth Apollyon think to prevail against this place? He may indeed tread down the outward courts; but the promise is, the gates of Hell shall never prevail against the church.

Yet, nevertheless, Sin, that bloody traveller, though he lately received a great blow by True Godliness, and lost his prey, being forced to retreat in much disorder, did not desist his hellish enterprize against this town Religion, or the city of God; but was resolved to try what he could do in a clandestine way, in order to the spoiling and ruining of the inhabitants thereof; which to effect, he forthwith makes up to the walls, and having information from his master Apollyon, that the porter, who had the charge of one of the gates, was off his watch, he hastened up to see if he could not get in thereat; the name of the porter is, the Fear of God; and by this means, he got in part of those armies, that were headed by Lucifer, Beelzebub and Apollyon, which were made up, as you heard, of the lust of the flesh, the lust of the eyes, and the pride of life; by which means, many within the town were overcome by covetousness, pride, vain-glory, and sensual-pleasures; and these being overcome by surfeiting and drunkenness, greatly weakened the place, and brought it into contempt abroad, opening the mouths of the ungodly wide against it; who positively asserted, the inhabitants were as worldly, proud, and carnal, as those of other cities.

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2. He also prevailed another way, through the treachery of one Mrs Heart, who, like a cursed incendiary, wrought much mischief amongst them, and basely corrupted multitudes of them, by lodging one Hypocrisy in their houses, a notorious villain, as most in the world.

3. He got also into the city by the means of a beggerly rascal, called Sloth, alias Security, alias Idleness, who took many of them off from their duty. These much pleased themselves with the bare name of religion and christianity, crying out, the temple of the Lord, the temple of the Lord, &c. and yet were great strangers to the life and power of godliness, having lamps, and but little oil. Alas! how should it be otherwise? For they were so basely drawn aside, and deceived by Sin, that they neglected their business, and not with that care and diligence, as became them, followed their trade; and thereby they grew very poor, and low in grace, and spiritual experiences.

And I think it may not be amiss to shew you here, how Sloth, Security, and Idleness, &c. brought this poverty upon them.

1. It was by causing them to be much abroad, finding faults in others, when they should have been at home.

2. By causing them to neglect attending the exchange-time; I mean, the solemn meetings of the citizens in the temple, where God is worshipped, and knowledge may be had how their affairs go in heaven; and also how by putting off, in a lively and chearful manner, their duties, so that they might have glorious returns of God's mercies.

3. By not keeping their books or accounts carefully, so that they might know whether they got or lost; and hence many of them were ignorant how things stood between God and their poor souls.

Nay, and Peccatum found out other ways to plague

and spoil the city, by enticing Mrs Heart to let in amongst them one Unbelief, alias Distrust, who persuaded many not to venture much goods on shipboard, sailing being formerly dangerous ; and many still drive a poor, petty private trade.

Moreover, this home-bred enemy, Unbelief, caused some of them to depart from God, and to doubt of his faithfulness ; by which means their hands were greatly weakened, and the enemy prevailed exceedingly.

Also, he surprised some of the watchmen, filling their hearts with many sad thoughts, by bringing one upon them, called Slavish-fear ; who made them too much neglect their duties, and not maintain their ground, nor give warning of the approaching danger the city was in.

He did much mischief to the city, by dividing the inhabitants, or causing of sad animosities and divisions amongst them, and thereby alienated their affections one from another ; nay, and some of them were prevailed with to trade with the city Babylon for a parcel of her detestable traditions ; and some others were enticed by the lust of the eyes, to deal with the city Sensuality, for some of her abominable fashions.

Also, divers, who were looked upon as brave champions, were secretly and cowardly slain by him ; and others were seized and carried away captive, who sallied out upon the enemy.

So that, in a word, by one means or other, by the help of Apollyon, he greatly succeeded in his design upon the holy city : But nothing injured the city more than those pernicious principles, errors, and heresies, which now too much abound ; the true ancient orthodox doctrine about justification, being sadly corrupted by Baxterian notions on the one hand, and Antinomian notions on the other hand, together with the sad decay of the life and power of religion, and true practical godliness. Besides the death of many of

the most pious and renowned ministers, whose deaths, it is feared, is a sad presage of approaching miseries, and but little laid to heart.

CH A P, XI.

Shewing how Ungodliness took a voyage to sea, and of the danger he had like to have sustained.

THIS evil enemy of mankind, and restless traveller, having strangely prevailed both upon the saint and sinner, and almost ruined every city and kingdom of the earth; was at last resolved to take a voyage to sea, and endeavour to conquer all those who do business in the mighty deep: And no sooner he desired to enter himself a shipboard, but all were ready to receive him; the captain or master of the ship embraced him, and let him lie in his bosom, who learned of him to tyrannize over the poor seamen, and pinch them of their allowance, and abate them of their wages, by pretending damage sustained, when indeed there was none through them; and yet every seaman hugged him also, who taught them to curse, swear, drink, whore, and what not; so that he soon almost obtained a perfect conquest over them all, whether men of war, or merchant ships. But lo! on a sudden, a mighty storm arose, and the mariners were sore afraid, fearing this traveller was the cause of it: Upon which, poor Conscience began to cry out; for he lay very heavy in the midst of this great danger upon him, so that they resolved to cast him over-board, though affections would not yield to it, for they loved him dearly: But the storm increasing, out they cast him, and now poor Godliness was praised as the only companion: But it seems, over a little time the sea became very calm, which they no sooner perceived, but left off praying, and

and took up Ungodliness again, and entertained him with as much joy as ever; insomuch, that he now saw he had succeeded in every enterprise, both by sea and land, which so heightened and raised his spirit, that he broke forth into an amazing, haughty, and soul-frighting triumph, to the effect following.

CHAP. XII.

Sin, or Ungodliness's haughty triumph,

PECCATUM, alias Ungodliness, by this time perceiving how wonderfully he had prevailed, and that there was no place wherever he came, but by one means or other he got entertainment; being made the only joy and darling of the greatest part of the whole world, all bowing and bending to him, and willingly becoming his slaves and vassals, brake forth into a vain-glorious triumph after this manner.

O how I am exalted! who is like unto me, or may be compared with me in the whole universe! how like a low shrub, and contemptible fellow doth True Godliness look! he is glad to trudge on foot, when I am mounted on horseback, whilst thousands sound their trumpets before me, and behold what renowned emperors and mighty potentates do follow me in chains and fetters, as amazing trophies of my all-conquering arm! Godliness rejoices when he can subdue here and there two or three souls, and they too are but part of the refuse of the earth; but I, mighty I, overcome millions, nay, subdue thousands in an hour, and those of all sorts: And though I use them at my pleasure, put out their eyes, and make them grind at my mill, and do the devil's drudgery; yet behold, how contented and well pleased the fools are, they hang upon me, hug me, cleave to me, and by no means can the powers

powers above allure them to leave me; the thoughts of forsaking me, and losing my sweet company, is as bad, nay, worse than death to them. Do you think they have no more wit, than for the vanity of a pardon, or trifle of inward peace, or joys of heaven, to forego the wonderful glories, riches, and pleasures I offer them on earth.

But alas, why talk I thus? I do not not only make them happy here, as far as the flesh, world, and devil can do it; but promise them bliss also to eternity, whenever they die; on easier terms too, than any body else will, I am sure. If they will believe me, let them be as wicked as I or hell can make them, and continue so too until death seize them; yet with a Lord have mercy upon us, they all go to heaven: And what would they have trow? I teach them to live viciously, and yet die happily; and that's the thing I find, they so greatly desire.

And upon this, there was a dreadful noise heard, and terrible lightning flashed forth in his very face; also the rocks, and mountains seemed to shake, and cleave asunder; so that the monster began to tremble and cry out, Lord Beelzebub, what is the matter?

Beelzebub. I cannot tell; something more than usual.

With that, he suddenly heard one cry like God's vengeance; seize him; seize him! Lay hold on the monster of pollution, cursed Sin, and bring him to the judgment-seat?

Upon this, all were silent, and the devils whispered Peccatum in the ear, to be gone with all speed; and on a sudden he fled away so swiftly, that before the officers came to apprehend him, he hid himself.

C H A P. XIII.

Wherein you have a hue-and-cry after tyrant Sin: Also, who they are that pursue him: Together with the manner of his apprehension, arraignment, trial, sentence, and condemnation.

NOW, we shall proceed with what speed we can towards his trial: But he, being already alarmed with the news of it, got away, and hid himself, in some of all those houses where he had been entertained. Therefore, the great and mighty Jehovah (if I may with reverence speak it) orders a hue-and-cry to be issued out, to apprehend him; to the end he may be brought to a legal trial.

Now the high constable that hath received the hue-and-cry, is Divine Providence.

And for the more easy finding him out, there were three other worthies, in the King's name, warned to assist him, viz.

Theologue, Christ's minister, with his sword drawn in his hand.

The Operation of the Spirit: And, Enlightened Conscience.

The proclamation or hue-and-cry, was to this effect:

THESE are to will and require, and strictly to command you in the great and dreadful name of the incensed Majesty of Heaven and Earth, King of Kings, and Lord of Lords, to search diligently or find out, and forthwith seize and apprehend that notorious, traiterous and blasphemous monster, called Peccatum, alias Sin, alias Ungodliness, alias Iniquity, alias Transgression, who hath been travelling up and down from place to place,
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from country to country, from town to town, from family to family, and from one person to another; breaking all the good laws of God, nature and nations, and by secret wiles, and diabolical devices, and subtil insinuations, hath deceived, undone, and eternally destroyed many millions of souls. As touching his person, his name sufficiently describes him: He is a strange monster, transforming himself into almost what shapes he pleases: Sometimes appearing like a lion, sometimes like a dove, &c. but most commonly like a serpent, with a sting at his tail, and the terrestrial globe in his hand; which signifies the pleasures, honours and riches of the world, which he offers as a bait to catch or beguile his prey.

Now, upon the hue-and cry, there are large and wonderful promises made to all such that should tully, readily, and heartily discover him: And, on the other hand, there are most dreadful threats of wrath and eternal punishment denounced to all such who shall willingly or wittingly hide him, or not ingenuously confess him, and yield him up into the hands of justice.

Upon which, the high-constable, Divine-Providence, with his attendants, went forth to search out and apprehend the cursed traveller, and implacable enemy of God. But O the subtilty he used to blind the eyes of poor mortals! for lo, every suspicious house is now searched, where he had been entertained; some of which I shall here mention, with the strange devices they used to conceal him; every one almost having got a cloke ready to cover him.

The first place they searched was Youthshire; and the cry was, Is there none here have entertained Sin, that horrid enemy of God? Immediately Theologue knocked at one door, and at another door, where hectoring gallants lived, and demanded, if they had not let him into their houses, (viz. their hearts) and made him their companion, hugging him in their bosoms, and

and letting him rule, and sway the sceptre over them? No, God forbid, said one: Far be it from me, says another: What! I harbour God's enemy! Do you think I am such a villain?

Now, Conscience being asleep in those houses, or otherwise stifled, none of them would confess him; nor will they (it is feared) till Divine Providence comes to search for him, on his black, pale, or red horse of blood, famine, pestilence, and death, and then they must expect no mercy.

After this, the Hue-and-Cry came into the town of Riches, and the traveller was searched for under the name of Covetousness; but here was not one that knew him: Nay, so far they were from giving him entertainment, that they cried out against him with open mouth, calling him a vile and cursed enemy; but in the meantime, they hid him under the cloak of Thriftiness and Good-Husbandry.

The next place they searched, was the house of Mrs Gay-loathes, alias Haughty-Heart, for the cursed traveller, under the name of Pride; but she denied him, or that she had any love for him; though, (saith she) may be, sometimes he may, like a bold villain, rush into my company. And farther, to hide and conceal him, and make excuses for him, she said, That her new fashions were very comely; and God having given her a fair and beautiful skin, why might she not show it by her naked breasts and shoulders, &c. And truly, sir, for these bulls, towers, shades, curlings and crispings, with rich rings and jewels, &c. we think they are very neat, handsome and pretty things, and harmless, no doubt; for the Pride you speak of, lies not in the mode or fashion, but in the heart. Besides, God (saith she) you cannot deny, doth allow many things for ornament.

Theol. Madam, I fear, notwithstanding all your
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plausible stories, and neat allegations, we shall find the traveller hid in your house, not only under the name of Pride, but by several names besides.

For if Pride, Impudence and Uncleanness too, are not lurking within, you do very foolishly to hang out the signs of them. Tertullian says, That nakedness of the breast is adultery; and though it is possible such as go so, may be honest, yet, but few that see them will believe it.

What have you, Madam, to say for yourself? Is this the modest apparel the apostle willet women that profess godliness, to go in? Doth this mode become Christians? Conscience, I will appeal to thee, is not Pride lodged in this gentlewoman's house?

Conscience. Sir, here he is also.

Theol. Commit her, and the tyrant with her, that they may both appear at the day of trial.

After this, the house of one Fair-speech, alias False-tongue, was searched for him, by the name of Lying, and there he was found hid under the cloak of Equivocation; he not remembering that word, Thou shalt speak the truth unto thy neighbour in thy heart.

The house of Toss-pot they searched for him, by the name of Drunkenness; but there he was found hid under the cloak of Good-fellowship.

The house of Mrs Superstitious they searched for him; but there he was hid under the cloak of good Order and Decency. And the excuse they had for him was, It is no where forbid, &c. Forgetting Nadab and Abihu, Lev. x. 1, 2.

The house of Mr Idolater was searched, and there he was hid under abundance of images; the cloak was, They helped Devotion, and it was not the image they worshipped, but God and Christ, in and by the image.

Mount Zion was searched, and there he was found in the house of Formality, hid under the cloak of Religion

gion and seeming Godliness, by the name of Hypocrisy; and if you would know by what means he was discovered, read Travels of True Godliness, chap. ix.

The Backslider's house they searched for him, and there he was found hid under the cloak of Humane Prudence, by the name of Apostasy; though the cause was Slavish-fear, Self-love, and Unbelief, &c.

The houses of Presumptuous-sinners were searched, and there Sin was found hid under the fair mantle of Vain hope in God's mercy.

The house of Goodman Country, they searched for him, by the names of Ignorance, alias Unbelief, Hardness of Heart, Sloth, Idleness, worldly Cares, &c. But here he was found hid under the cloak of self-conceit, with good wishings and Wouldings, The Lord help me, I shall do better when God gives me his grace; my heart is good, and it is well if you do no worse; are you wiser than your fore-fathers? &c.

Legalist's house was searched, and there he was hid under the cloak of Self-righteousness.

Mr Erroneous's house, of the town of Heresy, was searched, and there Sin was found hid under the plain cloak of Yea and Nay, with pretended Zeal and seeming Sanctity.

Besides these, every town, city, village and house was searched, wherever he had been entertained.

But, because I shall not have room, the press calling upon me to abbreviate, I must say no more as to his apprehension; he being in the chief constable's hands, we shall haste to his trial: For, hark! the trumpet sounds already, and the judge is just gone to the bench.

The jury summoned, were these following:

New-man, Sound-judgment, Divine-reason, Enlightened-understanding, Godly-fear, Holy-revenge, Spiritual-indignation, Vehement-desire, Fiery-zeal of the

town of Knowledge, Right-faith, True-love, and Impartiality.

Immediately after the jury was impannelled, and the commission opened, the charge given, &c. the prisoner was called to the bar, and his indictment was read; which run to this effect:

Sin, Thou monster of iniquity, hold up thy hand; thou art here indicted by the name of Peccatum, alias Sin, Transgression, Iniquity, Heresy, Idolatry, Unbelief, Adultery, (and by a multitude of names besides) That thou, being the child of the devil, and an enemy to all righteousness, hast traiterously conspired with Apollyon, against the God of heaven, and mortally wounded the whole race of mankind, as soon as ever thou camest into the world; and since that time, like a most barbarous and bloody tyrant, hast gone ranging and roaring up and down, committing all the horrid and fearful crimes and villanies that the heart of man can imagine; so that, in a word, thou art here indicted for, and charged with all, and all sorts of treasons, murders, massacres, idolatries, heresies, incests, sodomies, adulteries, perjuries, blasphemies, wars, desolations, &c. to the utter destruction of the bodies and souls of millions of millions of men, women, and children, contrary to the peace, and to the great dishonour of the sacred majesty of the king of heaven and earth. What sayest thou, Guilty or not guilty?

Sin. Not guilty.

Cryer. Call Adam, late of Paradise.
Here he is, my lord.

Judge. Come, old father, What can you say against Sin, the prisoner at the bar?

Adam. My lord, I have this to say:

First, That he made me become a rebel and traitor to the king's majesty, my most glorious Sovereign, and ever blessed Creator: For, though it is true, Apollyon did

did first entice me by his subtilty to rebel ; yet, had it not been for this foul monster, he could have done me no hurt. It was Sin, my lord, that overcame me, and caused me to break that law of my Creator, and so to set up, believe, and subject to the devil, rather than God ; yea, it was for his sake, that I was turned out of Paradise.

Cryer. Call Mrs Soul of Man-shire.

Soul. Here, my lord.

Judge. What can you say, most noble lady, against Sin, the prisoner at the bar ?

Soul. My lord, I was at first, the fairest and beautifullest virgin that ever had a being on earth, and was the praise of God's creation, in whom his own image most gloriously shone forth : But this hellish and bloody villain, the prisoner at the bar, secretly stole upon me, and in a shameful manner defiled me ; and not only so, but put out my eyes, and wounded me in a barbarous manner in every part, and he being a rotten and filthy monster, I was poisoned by him ; so that I am now covered all over with corruption. Nay, my lord, he deprived me of the life and light of God's sweet countenance, which once I enjoyed ; so that I lie as one dead in the cursed arms of this polluted monster.

Cryer. Mr Body of Man-shire.---He appeared.

Judge. What can you say, Mr Body, against Sin, the prisoner at the bar.

Body. I was once a very lovely creature ; none exceeded me in God's nether creation, save that precious lady (and companion of mine) who spoke last ; I had no blemish in me, I was in a perfect state, and needed nothing to make me happy ; but lo ! on a sudden, this villain, the prisoner at the bar, by his hellish subtilty, overcame poor lady Soul, who dwelt with me ; and presently next to her, poor I went to the walls : For he brought in upon me a whole army of evil humours, which

which so corrupted my blood, &c. that I am invaded, and continually plagued with all manner of diseases, as convulsions, small-pox, &c.

Cryer. Call the Whole Creation. Here he is.

Judge. Creation, What can you say against Sin?

Creation. My ground, that was made good, is now by him become barren and unfruitful; Nay, for his sake, my great Creator hath cursed me so, that I bring forth briars and thorns, and many other hurtful and venomous creatures.

Judge. Alas, poor Creation! I pity thee. O, cruel tyrant! But it will not be long 'ere thou art delivered from the bondage of corruption into the glorious liberty of the children of God.

Cryer. Call Holy Decalogue of mount Sinai. Here, my lord.

Judge. What can you say, renowned Decalogue, against Sin, the prisoner at the bar?

Decal. Most sacred Judge, I am (as you know) that holy and just law, which Jehovah gave forth to restrain and curb this cursed traitor; but he hath in a fearful manner torn, broke, and wickedly violated me, in every part, and branch of me: And this in short, is what (my Lord) I have to say.

Cryer. Call Mr Evangelist.

Mr Evangelist, What can you say against Sin?

Evan. My Lord, my heart sinks in me, to see him; but I am glad he is brought to his trial.

Judge. Why, what is the matter? what hath he done?

Evan. Done! He hath by wicked hands crucified and slain the lord of life and glory.

Upon this, many were in amaze; Lord, says one, What a malefactor have we here!

Cryer. Call in the king's daughter, the blessed spouse of the lamb: Come into the court.

She

She appeared in her mournful garments, yet all glorious within; and her clothing was wrought gold.

Judge. What can you say, most virtuous lady, against Sin, the prisoner at the bar.

King's Daughter. My Lord, I have many things to witness against him. First, He did what lay in him, to hinder my being espoused to Jesus Christ, my lord and glorious husband. Secondly, No sooner, at any time, that I have brought forth any child of the *New Covenant*, but he with an open mouth seeks to devour it; and if he cannot do that, then he labours to spoil its growth, and deface its beauty.

But, my Lord, it is impossible I should now recite the hundredth part of what I have to charge him with. But here is a credible gentleman in the court, called *Ancient and Modern Records*; who can make out much more against him, than what I have said.

Judge. Poor Zion, I pity thy condition; but do not be discouraged, his time is but short.

Crier. Call, Mr *Ancient and Modern Records*, of the country of *Humane*. Here.

Judge. Come, Sir, What is that you can testify against Sin, &c.

Ancient Records. Waggoners whip on.

Judge. What do you mean; is this a fit answer for one of your years in such a place?

Ancient. Most reverend Judge, I have here at hand, more than a hundred waggon-loads of books, which are of good credit, that are filled full of the horrid deeds of this bloody villain at the bar, if you will be pleased to have them read.

Judge. That is impossible to be done now, it is a work for many years; you must repeat some particulars.

Mr Ancient, &c. My reader can do it, my Lord, whose name is *Historian*.

Crier. *Historian*, come into the court.

Historian.

Historian. Here.

Judge. What have you to say against Sin, the prisoner at the bar? Friend, you must be brief in your evidence.

Historian. My Lord, I have read much of Mr. Ancient and Modern's testimony; I mean, the writings of worthy men, who lived in several ages of the world, whose credit and authority is generally received by all; and there I find such an account given of the acts, deeds, and cruelties of this enemy at the bar, that it would make a man tremble to think of: For he hath caused most horrid treasons, plots, conspiracies, rebellions, wars, &c. Setting one kingdom against another, neighbour against neighbour, the father against the son, and the son against the father; yea, he hath filled the whole earth with all manner of filth, cursed debauchery, blood and violence, stealing, cheating, deceiving, and destroying both body and soul too, hath been, I find, all his practice; so that he hath not only been a plague to the church, but also to the whole world. I could give you a more particular account, if your Lordship please to hear it.

Judge. No, Mr. Historian, you have said enough.

Crier. Call Theologue, Christ's minister.

Theol. Here, my Lord.

Judge. Sir, you are summoned hither to give in your testimony against Sin; pray therefore, declare what evils you know he hath done, or is guilty of, whether they are treasons, murders, felonies, &c.

Theol. My Lord, That I am ready to do.

First, I shall proceed in a different manner (as to my evidence against him) to those worthy persons who have been already called.

My Lord, he is so vile and evil, that there is no good in him; he is the plague of plagues; we had far better, God should let in upon us famine, pestilence

lence and sword, &c. than to give us up to the tyranny of Sin.

Judge. I thank you, good Mr. Theologue, you have said enough.

Crier. Call Madam Grace, and all her daughters, Faith, Hope, Charity, Patience, Prudence, Temperance, Sobriety, Chastity, &c.

Here, my Lord, we are all.

Judge. Come, virtuous lady, what can you say against the prisoner at the bar?

Grace. My Lord, I am of a noble descent and parentage, being begotten and born from above; but this villain, as much as lay in him, endeavoured to hinder both my conception and nativity.

Crier. Call Mrs Grace's eldest daughter, Saving Faith. Here, my Lord.

Judge. Most precious Faith, What have you to say?

Faith. This villain hath made me contemptible, as if I were of no higher pedigree than of humane extraction, or begotten of refined nature; and made me so feeble and weak, that I can scarce go alone; he lies so heavy upon me, that I can hardly look up. Moreover, he lets in upon me, one Despond; who, like a tyrant, knocks me down at one blow. Pray call my sister Hope.

Judge. Fair damsel, What can you testify against the prisoner.

Hope. My Lord, he hath often forced me almost to let go my anchor-hold; by which means, the poor ship, Soul, hath been upon the rough waves of a tempestuous sea, and in danger every hour of being broken in pieces, and utterly lost upon the rocks of either Presumption or Despair.

Judge. Is this so, Mrs Patience?

Patience. Yes, my Lord; for in times of tribulation, this enemy hath let in one Discontent, and his brother

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Rapine;

Rapine; by which means, I was turned out of doors, and lost the help of Experience, who is a dear friend to my sister Hope.

Judge. Were ever virtuous damsels thus basely used?

Mrs Charity, What have you to say against the prisoner at the bar?

Charity. Most serene judge, this cursed tyrant, Iniquity, hath so prevailed, that I am become as one almost dead; whosoever feels me, shall find me even clay-cold. I am, my Lord, through his means, also grown much out of esteem; most being weary of my company. Nay, he hath forced poor Hospitality out of doors, and set all people so against her, that none hardly will know her, or take her in.

Judge. Well, what can you say, beautiful virgins, against Sin the prisoner at the bar?

Sobriety. My Lord, I and my sister were employed to keep the house of every Christian man, and to moderate his mind in all his affairs: But lo, on a sudden, this unruly fellow, an enemy of God and all goodness, let in upon us a vile wretch called Inordinate Desires; who had no sooner got in his foot, but poor we went to the walls, and were laid weltring in our blood; for he led him out to such excess, our natures could never endure.

Judge. Come forth (Chastity) sweet-heart; have you any thing to charge the prisoner with?

Chastity. Alas, my Lord, my heart is ready to break to see him; for, like a wicked beast as he is, he would have committed a rape upon me; Lord help me, my spirits are almost gone.

Judge. Give her a cordial. Come, damsel, what is that you say?

Chastity. My beauty is (as you see) like the sun, and I have also a pure and spotless mind; but this monster, having knocked down my two poor sisters, Sobriety and

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Temperance, by excess, let in Chambering and Wantonness; and they had almost forced me, that I hardly escaped with my life.

Judge. Have you any other sister that hath not been called?

Chastity. Yea, my Lord, here is my Sister Prudence.

Judge. Come, Mrs Prudence, Pray declare what you have to say against the prisoner.

Prudence. My Lord, he has done me as much wrong as any of my dear sisters: It is I who teach men and women to make good use of their seasons and opportunities, for the good of their souls and bodies; but this cruel tyrant hath often endeavoured to destroy me, by letting in two other enemies, and base-bred villains, Idleness and Vain-Hope; so that the ant, by a certain instinct of nature, learns more wisdom, in providing her fruit in the summer, and gathering her meat in harvest, than I can teach mankind.

Judge. I know, Prudence, thou art a painful maiden: Many women have done virtuously, but thou and thy sisters hath excelled them all. I accept of thy evidence, and will see justice done thee and them too, with a vengeance.

Cryer. Call Mr Conscience. Here, my Lord.

Judge. Come, Conscience, What can you say for our Sovereign Lord the King, against Sin, the prisoner at the bar?

Conscience. There hath, my Lord, been much said against him already; but I can charge him with such horrid crimes, that none knows of beside me, and the Majesty of heaven. He is truly, a monster of wickedness, yet there are some of his treasons, murders, incests, &c. that Apollyon himself is afraid should come to light; he hath erected, my Lord, his throne in the house of one Mrs Heart, and there he contrives all manner of heinous crimes. But much more I could

say, my Lord, but that I am not willing to tire the Court.

Judge. You have performed your part in few words.

Clerk. Here are many more witnesses, my lords.

Judge. I cannot hear them now; there hath been enough said against him already: Come, vile traitor, and monster of wickedness, what hast thou to say for thyself, why sentence of death should not pass upon you?

Sin. My Lord, I have much to say: Is it not sad, I should be abused and belyed after this rate?

Judge. Belyed, villain! Wherein?

Sin. My Lord, all manner of evil, that ever was committed under the sun, is charged (by some of these witnesses) against me; whereas it is evident, the devil hath been the chief instrument that hath done great part of it.

Judge. But hark! How came he to be a devil. He was a good angel at first; and therefore let us understand, by what means he is made so vile, as to act any of these horrible deeds against the God of heaven? Did not you at first deceive him? All the evil and mischief he hath done, is justly to be charged upon you.

Sin. Ay, But yet, if it please you, I am wronged; for much of the wickedness that has been, and is in the world, has been occasioned by man's own evil heart.

Judge. It is a vain thing to use this serpentine cunning here; pray, How came the heart of man to be so evil? was it not good before you entered into it?

Have you any thing more to say? If you have, speak now.

Sin. I have got a pardon here, (from his Holiness) pray let me have the benefit of a counsel to plead it for me.

Judge. Who would you trust your cause with?

Sin. Ignatius Loyola, Bellarmine, &c.

Judge.

Judge. This court cannot admit of criminals to be counsel for a malefactor, who hath been cashiered and degraded long ago.

Yet we will give you all the fair play imaginable : Pray, How came his Holiness to have the power to pardon you ? since it is positively said, None can forgive sins but God ; though man may forgive his brother that has trespassed against him, yet he cannot forgive the offence, as it is against God.

Sin. Good my Lord, pity me, a psalm of mercy ! Do not cast away an old man ; it is near six thousand years ago since I was born.

Judge. It is high time to rid the soul of man of you. I must proceed to your sentence.

Upon this, the attorney-general, Divine Justice, stood up, and spoke to this purpose : My lord, I require judgment, not only to pass against the prisoner, Sin, but also against the sinner too ; for they are guilty of his crimes before God, and it stands not consistent with his glory and holiness, that they should be acquitted : Therefore, I, in his name, will and command, that the sentence of eternal death, do forthwith pass upon them, and every of them ; for the wages of sin is no less punishment, since they have all broke that just law, that lays them under God's curse, and the damnation of hell ; neither can I acquit one soul of them. The jury presently found him guilty, and the sinner too : Upon this, O the lamentable cry that was amongst those mortals, whose consciences were awakened ! who stood trembling at the bar, wringing their hands ; and tears, like rivers, gushed from their eyes, begging upon their knees for pardon and forgiveness, in entertaining the traveller.

At last, the king's solicitor, Divine Mercy, stood up for the prisoners, but spoke not a word in behalf of Sin, the grand criminal ; and spoke to this purpose :

Most

Most serene Lord, I am ordered, by his most sacred and eternal Majesty, to plead for these self-condemned malefactors; for though Divine Justice can shew no favour, yet is God gracious as well as just; and hath promised forgiveness to all such souls, who repent unfeignedly, and forsake this cursed tyrant; therefore I cannot suffer such souls to perish.

Judge. Well, to reconcile you both, and greaten your glory equally alike, Divine Wisdom in God hath found out a happy and blessed medium, that so he may appear as just as justice can require, and yet as gracious as the sinner can desire; this it is, the Lord Jesus Christ hath in the sinners stead laid down a sufficient price, to make a compensation for all the wrong these transgressors have done to the law, to justice, and infinite holiness.

Therefore the sentence is this: Sin, thou hast been arraigned, tried, and found guilty of all those bloody, amazing, and abominable crimes, as treason, murder, &c. charged against thee; therefore every soul who is thoroughly convinced of his notorious evils, in loving, liking, and entertaining of thee; and doth heartily confess and forsake thee, &c. and apply the virtue of Christ's blood as the only remedy, he shall live and be forgiven; but thou shalt die without mercy, and they, by the help of God's spirit, shall crucify thee: Neither shall they have their lives and pardons upon any other terms; for either they must die, or thou must be slain.

But all you, who do not this, shall every one of you remain in the hands of Divine Wrath until you die; and then your souls shall go to torments; and in the dreadful day of judgment, bodies and souls too, with Sin, whom you have so dearly loved, shall be cast into the lake that burneth with fire and brimstone, there to remain in inconceivable torment for ever and ever. Upon this, with such joy, that no tongue is able to conceive, some poor souls took hold of God's gracious mer-

cy, and were pardoned; but the greatest part made light of all that was said, and seemed to set the court at naught, being hardened in their sins, because the sentence against their evil deeds was not presently executed; so that they fell into the hands of Divine Wrath and Vengeance, and are like to perish for ever and ever: And thus the trial ended.

F I N I S.

OLIVIER'S TEMPLE

THE SPIRITUAL LIGHT

TEMPLE AT LONDON

NEW TESTAMENT

BY JOHN TAYLOR

A NEW EDITION

NEWCASTLE

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